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Fonteneot Family History
"SOME FONTENOTS AND THEIR TIMES"**

SOME FONTENOTS AND THEIR TIMES

(A Biographical and Historical Sketch)

by

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C. Ridley Fontenot

Jean
Donated by
Author - Charles Ridley
Fontenot, Sr., age 75
Brought to us
James F. Lachapelle.

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If would be my
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C. Ridley Fontenot

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INTRODUCTION

All my life, I have been interested in ancestors and family history, but much more interested in my C.P.A. career, rearing five children, and getting through each day of a very busy life. Only after retirement was I able to explore family history.

This manuscript is the product of many, many hours of research over the last ten years. It was one of the most fascinating projects of my life, a veritable labor of love.

The purpose is to make available to descendants biographical data on our Fontenot ancestors and the local history of their times. In many cases, biographical facts were limited only to those recorded in governmental and church records; therefore, little could be said about them. Local history also was limited, but that which was available helps us better understand them and their lives.

While this is an unpublished manuscript, readers are free to use the material as they choose, but where possible such material should be independently verified against listed, as well as other sources.

At times conclusions were based on rather sketchy information. As more facts come to light, conclusions, of course, could be affected and errors discovered. I hope this paper is later expanded and corrected as new data is found. I also hope descendants continue the project by adding later generations and even earlier ones, if and when discovered.

Many have contributed to this manuscript; too many to list. Some are mentioned within the document itself. I hereby thank all of them. However, I want to name three Fontenots who gave exceptional help and support: Keith and Nick, who helped very much when I researched court house records in Opelousas; and Nelson, who having a life-long interest in the Civil War, edited some of the war information and wrote the section titled, "Paul Henry Fontenot and the Civil War."

Hopefully, all Fontenots who read this paper will enjoy it. Preparing it was my great pleasure.

Charles Ridley Fontenot, Sr.
Son of Arvin Fontenot and Reley
Derouen; Grandson of Henry Arnold
Fontenot and Ezora Hebert.

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SUMMARY OF FONTENOT FAMILIES DISCUSSED IN THIS PAPER

| <u>GENERATION</u> | | <u>HUSBAND</u> | <u>WIFE</u> | | | |
|-------------------|--|------------------------|----------------------|-----------------------------|-----------------------------|----------------------------|
| 1 | BORN IN FRANCE NEVER CAME HERE | Joachim Fontenot | Joanne Prido | | | |
| 2 | BORN IN FRANCE CAME TO ALABAMA BEFORE 1726 - DIED IN ALABAMA IN 1755 | Jean Louis Fontenot | Louise Henry | | | |
| <u>HUSBAND</u> | <u>WIFE</u> | <u>HUSBAND</u> | <u>WIFE</u> | <u>HUSBAND</u> | <u>WIFE</u> | |
| 3 | Philippe Fontenot | Marie Brignac | Pierre Fontenot | Marie Louise Doucet | Joseph Fontenot | Marie Jeanne Brignac |
| 4 | | | Simon Fontenot | Marie Louise Moreau | Joseph Guillory | Claire Fontenot |
| 5 | Paul Fontenot | Rosalie McAuley | Henry McAuley | Marie Louise Fontenot | Siphroy Guillory | Euphrosine Jeansonne |
| 6 | Henry P. Fontenot | Emerante McAuley | Henry P. Fontenot | Emerante McAuley | Jean Bertrand Pousson | Josephine Guillory |
| 7 | Paulin Fontenot | Philomene Pousson | Paulin Fontenot | Philomene Pousson | Paulin Fontenot | Philomene Pousson |

Note: Some early non-Fontenot ancestors are also discussed in this paper. See Table of Contents.

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FIRST GENERATION

JOACHIM FONTENOT *dit COLIN* (b. 24 October, 1651 in Montierneux Parish, Poitiers, France; d. 29 January 1725, 1st m. 13 October 1681 St. Porchaire Parish, Poitiers, to:)

MARIE (JEANE) PRADEAU (PRIDO) (b. 3 May 1656, St. Hilaire Parish; d. 19 October 1694 ?).

Marie is the mother of the children below. Joachim married FRANCOISE MACEE in 1699, but there are no known descendants of this union.

CHILDREN (Of Joachim and Marie):

JANNE FONTENOT (b. 29 December 1682; d. ; m.).

YSABEAU FONTENOT (b. 2 July 1684; d. ; m.).

JEAN LOUIS FONTENOT (b. 18 Dec 1686, Montierneuf Parish. Poitiers, France; d. 29 Oct 1755 Fort Toulouse, Alabama; m. 8 Feb 1726 to Louise HENRY, Mobile Alabama.

JEANNE FONTENOT (b. 17 May 1688; d. ; m.).

RADEGONDE FONTENOT (b. 26 No 1689; d. ; m.).

VINCENT FONTENOT (b. 15 Dec 1693; d. ; m.).

*Our ancestors. Only one record, that of his death, gives the name Jean Louis; all others show him as Louis Fontenot.

Joachim Fontenot, (spelled Fonteneau, Fonteneaux, and Fronteneau) was the son of Nicolas Fontenot and Jacquette Devilliers. Nicolas is believed to have died in 1660 at age sixty. Jacquette also must have died before 1661, because no record of her was found after Joachim's birth in 1651. One would expect her to be present at the wedding of her daughters in 1656 and 1661, if she were living at that time. Other children of Nicolas and Jacquette are given below.

Marie was the daughter of Louis Pradeau and Catherine Billouin. Louis was deceased when Marie and Joachim were married, but Catherine attended the wedding. Other children of Louis and Catherine are also given below.

Joachim and Marie lived in St. Germain and Montierneuf Parishes in the city of Poitiers, Department of Vienne, in western France; they never came to America. Their son, Louis, the progenitor of all Fontenots in this country, came to Mobile, Alabama as a soldier and was married there February 8, 1726.

Joachim was only nine years old when his father died in 1660 and was probably reared by his older sister, Marie, who was married in 1656. No record of his grandparents was found; it is likely they were deceased at his birth, Joachim being a child of his parents' later years.

The record of Joachim's second marriage in 1699 gives his occupation as "mestre savetier" (master shoemaker or cobbler).

When his son Louis, our ancestor, was born on December 18, 1686, the priest noted: "the father declared not to know how to sign."

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From these bits of information one can conclude that he and Marie were not of the more educated and wealthy class; shopkeepers, such as cobblers, were probably of the middle class.

We know nothing at this time of Nicholas' profession, but he, like his son Joachim, could not read and write. When he became godfather of his great niece, Marie Fontenot, baptized on April 5 1657, he could not sign his name. It is interesting that he was chosen to be godfather at age 57.

Joachim was nicknamed "Colin." The record of Marie's burial on October 19, 1694 shows her as the deceased wife of Joachim "Colin." Record of what is believed to be his funeral on January 29, 1725 gives "Colin" as his surname rather than Fontenot. The nickname was also used by his son Louis after coming to this country.

What did the word "Colin" mean? Modern French dictionaries list it as the name of a fish (a green pollock) and "collin" as a hill or hillock. But one scholar of the French Colonial era (70) says the word, at that time, was slang for "lover-boy" or "swain", a country gallant.

Children of Nicolas Fonteneau and Jacquette Devilliers

Marie Fonteneau (Montierneuf Vol 4 F 24) m. 23 October 1656 to Sulpice Roy, both of this parish, in the presence of Nicolas Fonteneau, father, Francois Fonteneau, first cousin, Mathurin Gaucher, brother-in-law, Jean Riviere and others.

Francoise Fonteneau (Montierneuf Vol I F 11 r) d/o Nicolas and Jacquette Devilliers, bt 18 March 1643.

Francoise Fonteneau (Montierneuf Vol 4 F 39) m. 16 May 1661 to Hillaire Couaillier, both of this parish, in the presence of Mr. Pierre Couaillier, uncle of groom, Jean Fera, uncle of groom, Jehan Brenasy, brother-in-law, Jehan Petit, uncle of the said Fronteneau, Sulpice Roy, brother-in-law, Francois Fonteneau, first cousin and several others.

Francois Fonteneau (Vol I F 43v - Montierneuf). s/o Nicholas and Jacquette Devilliers, bt. 23 Sept 1646. Godparents: Francois Roger and Marie Broschault.

Jeanne Fonteneau (Montierneuf Vol I F 67 r) d/o Nicolas Fronteneau and Jacquette Devilliers, bt. 6 Jan 1649. Godparents: Francois d'Argentan and Jeanne Rulier.

Jacquette Fonteneau (Montierneuf Vol 3 F 73 v.) buried 24 Sept 1650 at the cemetery of St. Germain, twenty months old. Probably the same child, "Jeanne" above.

Joachim Fonteneau (Montierneuf Vol 2 F 3 r) s/o Nicolas and Jacquette Devilliers, bt. 24 Oct 1651. Godparents: Joachim Reyndlier? and Martine Bobin.

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Joachim Fronteneau (St. Porchaire Vol 200 F. 168 v) son of deceased Nicolas and deceased Jacquette Devilliers, m. 13 Oct 1681 to Marie Pradeau (Prousdeau), daughter of deceased Louis Prousdeau and Catherine Billouin, both of this parish. Catherine attended the wedding.

Children of Louis Pradeau and Catherine Billouin.

This couple was married Feb. 7, 1655.

Marie Pradeau (St. Hilaire Vol. 122, F 283) d/o Louis and Catherine Blouyn, bt. Sunday 3 May 1656. Godparents: Pierre Brethau and Marguerite Blouyn.

Catherine Pradeau (St. Hilaire Vol. 123 f. 19) d/o Louis and Catherine Blouyn, b and bt. 1 November 1657. Godparents: Jean Bellouyn and Catherine Camus.

Jean Pradeau (St. Hilaire Vol. 123 F 71) s/o Louis and Catherine Blouyn, bt. Sunday 19 October 1659. Godparents: Jean Caillas and Magdelaine Mestimier.

Jean Pradeau (St. Hilarie Vol. 123 F 232) s/o Louis and Catherine Blouyn, bt. Sunday 3 October 1666. Godparents: Jean Audinet and Marie Gaudreau.

A little Pradeau (St. Hilaire Vol. 196 F 107 v) buried 23 October 1666

Jeanne Pradeau (St. Hilaire Vol. 123 F 301) d/o Louis and Catherine Bellouyn, bt. Tuesday 30 August 1668. Godparents: Clement Gilbert and Jeanne Bernard.

It is interesting to note the custom, at that time, of baptizing children on the very day or the day following their births; also, the rather consistent practice of naming the infant children after the godfather, if a boy, and the godmother, if a girl. Obviously, the godparents took the child to the church for baptism shortly after birth, thus dramatically living their faith in the Catholic doctrine of original sin.

The information presented above was obtained by Robert Bruce Ardoin who recently researched the records in the Department Archives and Municipal Library of the City of Poitiers, France, where our ancestors lived. Photocopies of these documents are available for inspection at the Public Library in Ville Platte, La. Mr. Ardoin is in the process of publishing his findings in "Voie des Prairies," Ville Platte, and the Louisiana Historical and Genealogical Register," Baton Rouge. These publications should be consulted for more information.

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SECOND GENERATION

(JEAN) LOUIS FONTNEOT dit Colin (b. 18 Dec 1686, Montierneuf Parish, Poitiers, France; d. 29 Oct. 1755 Alibamons; m. 8 Feb. 1726, Mobile, Ala. to Louise Henry)
LOUISE HENRY (widow of Thomas LeBeghes), native of Port Louis (probably department of Morbihan, France), daughter of Mathurin Henry and Louise Paigo (Pagot). Louise was born about 1700 and died between 1766 and 1777 in Opelousas.
CHILDREN (of Jean Louis and Louise):
** LOUISE FONTENOT (b. ca. 1726; d. 15 Dec. 1814 Edgard, La.; first marriage to Louis Berthelot; second marriage to Jean Desnoyers)
PHILIPPE FONTENOT (b. 21 Aug. 1727, bt. 2 Sept. 1727 Mobile, Ala.; d. 17 Mar. 1806, age about 85 (sic) Opelousas, La.; m. 7 May 1747 Mobile, Ala. to Marie (Nicole?) BRIGNAC (daughter of Simon BRIGNAC and Marie TURPIN)
PIERRE FONTENOT (b. ca. 1728 Mobile, Ala.; ; d. 15 Sept. 1811, age 85, Opelousas, La.; m. ca. 1755 to Marie Louise DOUCET, b. ca. 1737 Alibamons (possibly daughter of Pierre DOUCET, husband of Marie Francoise PAGO); d. after 1818.)
JEAN FONTENOT (b. 1 Jan. 1728, bt. 6 Jan. 1729, Mobile, Ala.; d. probably before 1777 in St. James parish; m. before 1751 to Marie Francoise LAGRANGE who was a widow age 40 in 1777.)
JEAN LOUIS FONTENOT (b. 27 Feb. 1730, bt. 3 Mar. 1730, Mobile, Ala.; d. 8 Oct. 1813, age 84, Opelousas, La.; m. ca. 1760 to Marie Francoise (Marguerita, Mannon) DOUCET, b. ca. 1742 (probably the daughter of Pierre DOUCET, husband of Marie Francoise PAGO)
JOSEPH FONTENOT dit Belaire (b. ca. 1732, Mobile, Ala.; d. 15 Oct. 1790 Opelousas, La.; m. ca. 1760 to Marie Josephe (Jeanne) BRIGNAC, b. ca. 1737 (probably the daughter of Simon BRIGNAC and Marie TURPIN))
**MARIE FONTENOT (b. ca. 1729; d. 15 Nov. 1820, Edgard, La.; m. Jean LAGRANGE)
JEAN BAPTISTE FONTENOT (b. 1732; d. 4 Oct. 1805, age 75 (sic), Opelousas, La.; m. before 1763 to Marie Louise LAGRANGE and/or Julie LANGLOIS)
HENRY FONTENOT (b. ca. 1742 Mobile, Ala.; d. 14 Sept. 1813 Opelousas, La.; m. ca. 1770 to Marie Louise DOUCET, b. ca. 1752; d. 17 Oct. 1819 (daughter of Pierre DOUCET and Marie Francoise PAGO)
**MARIE LOUISE FONTENOT (b. ca. 1741 at Fort Toulouse; d. ; m. before 1757 to Pierre BRIGNAC, a native of Mobile, Ala. On census of St. James Parish, La. 1 Jan. 1777, Pierre's age was 50 and Marie Louise's age was 36. They had 3 children: one 20, one 18, and one 14.)

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**MARIE THERESE FONTENOT (b. ca. 1746; d. 27 Nov. 1806 Edgard, La.; m. Jean LOBELLE (LOUBELL). Therese is shown widow with 3 children on census of second coast of the Germans 1784.)

***Our Ancestors**

The Fontenots marked (**) may not be the children of Jean Louis Fontenot and Louise Henry. Baptismal records are not available and subsequent records do not show parents. Also birthdays seem incorrect, if they have same parents, but some birthdays were calculated from census reports or notations given by relatives at time of death and these records are frequently inaccurate by a few years.

Francois Fontenot, a soldier, died at Mobile on January 16, 1759. He may be the father of some of the above Fontenots but more likely he too is a son of Jean Louis and Louise.

It certain, however, that Philippe, our direct ancestor, and others not marked (**) are children of Jean Louis dit Colin, the earliest Fontenot to reside in Colonial Louisiana. This is proven by existing records.

Jean Louis dit Colin was a native of St. Germain parish in Poitiers, France. He married at Mobile on February 8, 1726, Louise Henry, a native of Port Louis (probably department of Morbihan), France, daughter of Mathurin Henry and Louise de Paigo (Pagot).

Louise was first married to Thomas Le Beghes, who died in 1721 at Chapitoulas, near New Orleans. There are no known children of her first marriage.

Jean Louis was a sergeant in La Tour's Company at the time of marriage and he continued serving under him until at least September of 1727. When his son Jean Louis was baptized in March 1730 at Mobile, he was still a sergeant in the company of Mervilleux.

Mervilleux was in charge of a Swiss company in 1722 and commanded at Natchez in 1726. On the tenth of December 1729 he "went to the Tunicas with his detachment...and fortified himself there to prevent surprise attacks." Tunicas was near Pointe Coupee and it is possible that Jean Louis was one of the soldiers with him.

At the time of his death in 1755, he was serving under Grandchamp at Fort Toulouse.

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**HISTORICAL SETTING WHEN THE FONTENOTS
ARRIVED IN THIS COUNTRY**

Jean Louis and his family lived during the early French colonial period of Louisiana, 1700 to 1763. The territory was being colonized by French soldiers sent to establish bases or forts along the Gulf Coast and at out-post positions up the rivers.

To encourage the colonization of the territory, the French gave the soldiers small tracts of land near the forts along with livestock and tools for the cultivation thereof. They even brought girls of marrying age from France to the colony to encourage soldiers to marry and become permanent settlers. Therefore, in most areas the settlers were soldiers as well as small part-time farmers. They lived near the fort for protection from the Indians and for economic survival, because some type of commerce existed between France and the forts, and with the Indians.

WHERE THE FONTENOTS LIVED

The Fontenots lived most of the period between 1726 and 1763 at Alibamons (Fort Toulouse) which is approximately four miles south of present-day Wetumpka, Alabama and ten miles north of Montgomery. It was approximately 170 miles by boat up the Alabama River from Mobile at a point on the east bank of the Coosa River, four miles north of the junction, where the Coosa and Tallapoosa Rivers flow into and form the head of the Alabama River. The fort was located on high ground where the Coosa and Tallapoosa bend to within five hundred yards of each other; thus, dominating both rivers strategically. It has been said, "by establishing Fort Toulouse the French secured the most valuable strategic position in the whole southwestern country."

Today the location of the fort is maintained as an historical site.

We do not know at present when Jean Louis Fontenot or Louise Henry arrived from France. There was a great influx of people into Mobile in 1717 and they probably came here then.

Jean Louis served under commanders between 1726 and 1730 which suggests he was transferred to different posts. Mobile was the center of commerce and military activity in the area. He probably was based in Mobile at first; then when the forces at Toulouse were strengthened (between 1735 and 1740), he was permanently assigned there.

In "Creole Mobile" by Johnnie Andrews and William Higgins is recorded: "Pierre Brignac, a native of Mobile was married to Marie Louise Fontenot - a native of Fort Toulouse, who was born in 1741." This suggests that she was probably living in Mobile after her marriage, but was born and reared in Toulouse. It is likely that some of the other daughters (** in family chart above) lived with their husbands in other parts of the territory after their marriages.

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**LIFE AT FORT TOULOUSE
1717 - 1763**

Fort Toulouse was constructed in 1717 and continued as a military base until late 1763. It was the most northerly French military establishment up the Alabama River and was deep within Indian territory. Indian villages surrounded the garrison on all sides and they (the Indians) greatly outnumbered the soldiers. Friendly relations with them was indispensable for survival, because the fort would have been untenable had the Indians been hostile.

There were never many soldiers garrisoned there. At the time of the mutiny in 1721 there were only 25 to 30 soldiers on duty, and in 1725, only 15. The force was strengthened to 50 men between 1735 and 1740 and increased very little throughout the remaining life of the fort.

It was only during the later years that we find records of civilian inhabitants in the area. In 1724 there were only 4 or 5 traders there besides soldiers. In 1740 no land was in cultivation. A surgeon who deserted told the Georgia Council in 1755 that about 140 men women and children lived in and about the fort and 42 were in the garrison itself.

A 1758 census of "Acadian Farmers Living Around Fort Toulouse" shows 169 people, but the Fontenots, Brignacs, Doucets and La Fleurs, who were in the area are not listed with this group. Apparently they were considered military personnel. The children of soldiers usually joined the army when they were old enough. This was the case with Jean Louis' children, because military records show that on September 15, 1763, Philippe, Jean Louis (Jr.), Pierre, Joseph and Henry were discharged. Two of them, Philippe and Joseph, were awarded severance benefits: Philippe "with half-pay of 6 livres per month, according to decision of June 11, 1764, sent to Bureau des Invalides June 12, 1764," and Joseph "4 livres; 10 sols." This seems to be pay for service-connected disabilities.

Other than the mutiny in 1721, there is no recorded military confrontation at the fort neither with the Indians nor with the British, even during the French and Indian wars 1756-1763. However, at least during the earlier days (before 1735) there was continuous discontent among the soldiers apparently stemming from the primitive nature of the area and the extreme poverty of life. Desertion was frequent.

The traditional account of the mutiny in 1721 is that the soldiers arose against their officers and killed Commandant Marchand, but Ensign Villemont and Junior Officer Pague managed to escape. The soldier mutineers ransacked the place then left and crossed the Tallapoosa at what was later called Grey's Ferry heading toward Carolina. The escaping officers secured a new command by enlisting the Indians. They then ambushed the mutineers killing sixteen and capturing all the others except two. Those captured were taken to Mobile, tried, and promptly executed.

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Soldier discontent is easy to understand when we consider the primitive area and poverty of life at the time. Transportation to Mobile was by flat boat with oarsmen and was a five day trip one way. Supplies coming to the fort were infrequent, and always inadequate. Apparently the officers supplied their own needs first, leaving little or nothing for the soldiers. The soldiers had to obtain their own food by hunting or by trading with the Indians. Few white women, if any, were there before the 1730's.

Morality in the area was very poor and was often criticized by clerics and governmental authorities alike. Commanders were frequently offensive to or at least non-cooperative with priests; a priest went to the fort in 1724 but was gone in 1725 "because for several months, he had lacked wine for the Mass."

Even in the later years, 1735 to 1763, the quality of life was extremely poor. Soldier inhabitants depended heavily on hunting and trade with the Indians for food. It is doubtful whether our family did much farming, except perhaps some small vegetable garden type operations performed by women and children. The soldiers took their pay in guns, ammunition, knives, axes, hoes, and trinkets. With these items, they hunted wild game and/or traded with the Indians for food, deer skins and other goods which they in turn sold to traders.

It is unlikely that a church was ever built in Toulouse. But missionary priests were assigned there periodically to minister to the inhabitants of the fort and to the Indian tribes in adjacent and sometimes distant locations; they were traveling missionaries. Church records in Mobile list baptisms of children born in Toulouse when a priest was not stationed there, but no records of sacraments administered by the missionaries were found. Perhaps these records were destined for Missionary Diocesan Headquarters of the Capuchins and Jesuits, those orders who were in the area intermittently. These headquarters were in locations as distant as Quebec.

THE FAMILY LEAVES FORT TOULOUSE

Mr. Carl A. Brasseaux in his article "Opelousas and the Alabama Immigrants," Attakapas Gazette, Volume XIV, No. 3, Fall of 1979, discusses at length this migration to Opelousas and the political circumstances surrounding it.

When territory east of the Mississippi was ceded to England by France in 1763, French subjects were given the choice to be relocated at government expense in French territory west of the Mississippi, or remain under English rule. If relocated, they would be given property comparable to that abandoned in Alabama.

The Fontenots opted for the relocation rather than live under English domination and apparently sailed to New Orleans in early January 1764. By March 1764 they were in Pointe Coupee (New Roads, La). This is evidenced by a baptismal record (35).

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They remained in Pointe Coupee only a short time, apparently unwilling to integrate themselves in the post's plantation economy and preferring the more frontier environment of Opelousas (35). No doubt the Opelousas environment was explained to them by missionary priests in Pointe Coupee, who periodically ministered to the people in Opelousas.

The notation on the baptismal record March 6, 1764, says the Fontenots and other Alabama immigrants were on their way to settle in Opelousas, so it is probable they arrived there by summer of 1764 (35).

Jean Louis Fontenot died on October 29, 1755, but Louise Henry was in the migration. The census list of "militiamen and Acadian householders recently established at the Atakapas according to a survey of April 25, 1766" (6) shows at "New Opelousas on the Right Bank" six Fontenot families and near the youngest Henry Fontenot, is listed "widow Luisa Henrrique," the French spelling of Henry. This is obviously our Louise Henry. She does not appear on 1777 census, so we can assume she died before such date.

Marie Brignac, also our ancestor, spouse of Philippe Fontenot, had parents living in Fort Toulouse. Her father was Simon Brignac and her mother was Marie Turpin. Simon Brignac died at Alibamons on August 10, 1754, while a soldier in Gourdon's company. There is no record of Marie Turpin's death in Alabama.

On a census taken in Opelousas, May 4, 1777, is shown "widow Brignac 90 years old" just following Philippe Fontenot and before son Simon Fontenot, bachelor. This must be Marie Turpin who immigrated with the family and died shortly after 1777.

Pierre Doucet and Marie Francoise Pagot, parents of Marie Louise Doucet, the wife of Pierre Fontenot, are also our ancestors. They too were in Toulouse and appear on 1766 census of Opelousas. Pierre must have died in Opelousas before 1777; he does not appear on the census. But "widow Marie Francoise Pagot" is shown there near the Fontenots and next to her son Pierre Doucet. She is listed as 60 years old.

As the second generation chart shows, Jean Louis Fontenot and Louise Henry had 7 sons and 4 daughters, not counting Francois discussed above. Jean Fontenot and Marie Francoise La Grange settled in St. James parish (near Edgard, Louisiana), Jean having died before 1777, but their son Louis later came to Opelousas and was married there in 1783. Of the six sons who came to Opelousas (they are on a 1766 census) three are our ancestors: Philippe, Pierre and Joseph. Three family charts, therefore, are maintained to show our lineage from these three brothers and their spouses. There is one generation less in Philippe and Marie's line because Paul, their youngest son, was born in 1777 when Philippe was 50 years old. Paul's family is discussed with the Fifth Generation because he is closer to their ages.

For Second Generation chart and information on Jean Louis Fontenot and Louise Henry, the writer is indebted to the article titled "The First Fontenot Families" by Jacqueline O. Virdrine and Elaine G. Pucheu, Louisiana Genealogical

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Register, Volume XII, No. 4 (December 1975), page 387 and
Volume XIII, No. 2 (June 1976) page 122.

For historical information on Fort Toulouse the writer is
indebted to the article on page 221 of the Alabama Historical
Quarterly, Volume 22, No. 3 (Fall 1960) titled "Fort Toulouse:
The French Outpost at Alibamons on the Coosa," by Daniel H.
Thomas.

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THIRD GENERATION - PHILIPPE'S LINE

PHILIPPE FONTENOT dit ST. PHILIPPE (b. 21 Aug. 1727, bt. 2 Sept. 1727, Mobile, Ala.; d. 17 Mar. 1806 age about 85 (sic) Opelousas, La.; m. 7 May 1747 Mobile, Ala. to:) MARIE (NICOLE) BRIGNAC (b. ca. 1732; d. 5 Dec. 1799 Opelousas) probably the daughter of Simon BRIGNAC (b. ; d. 10 Aug. 1754) and Marie TURPIN (b. ca. 1687; d. after 1777)

CHILDREN:

MICHEL FONTENOT (b. ca. 1748 or 1749; d. 25 Jan. 1793; m. 25 Aug. 1788 Marie Josephe PITRE (b. ; d.))

MARIANNE FONTENOT (b. ca. 1750; d. 2 Feb. 1794; m. ca. 1766 Jacques (Santhiago) LAFLEUR (b. ca. 1738; d. Sept. 1827))

LOUIS FONTENOT (b. ca. 1752; d. 17 Mar. 1802; m. 19 June 1779 Pelagie GRAPPE at Natchitoches, minor daughter of Alexis GRAPPE, sergeant of the infantry and interpreter for his Catholic Majesty, and Marie Louise GUESNON, native of Natchitoches (b. ; d. after 1815))

JACQUE FONTENOT (b. ca. 1754; d. 15 April 1818 at Opelousas 60 years old; m. ca. 1777 Eulalie DOUCET (b. ca. 1762; d. 3 Aug. 1813 Opelousas))

JOSEPH LAROSE FONTENOT (b. ca. 1755; d. 22 Oct. 1828 at age 72 Opelousas; m. ca. 1777 Magdeleine HAYES (b. ca. 1762; d. 15 Nov. 1850)) Magdeleine's parents were Nicolas HAYES and Marguerite FOLCH.

SIMON FONTENOT (b. ca. 1760; d. 1820 - succ. 166; m. 1780 ? Theotiste DESMARETS (b. ca. 1769; d. 4 Jan. 1839 Opelousas))

MARIE JOSEPHINE FONTENOT (b. ca. 1765; d. 29 April 1843; m. 2 July 1782 Pierre GUILLOGY (b. ca. 1760 ?; d. Aug. 1820 succ. 168 Opelousas))

PHILIPPE FONTENOT (b. ca. 1766 - on 1777 census; d. ; probably m. Isabelle LEDEE (LEDOUX) before 1788 (b. ; d.))

MARGUERITE FONTENOT (b. ca. 1767; d. 27 Nov. 1801; 1st m. 4 Aug. 1788 Louis MAURICEAU (b. 1759 ?; d. 26 Dec. 1791); 2nd m. 4 June 1797 Francois PERRON Opelousas (b. ; d. before 1818))

MAGDELENE FONTENOT (b. 27 Oct. 1771; d. ; m. 9 Nov. 1788 Jean Baptiste DESMARETS (b. ; d.))

FRANCOIS FONTENOT (b. ca. 1769; d. 28 Dec. 1830; m. 12 Feb. 1793 Therese Jacob AIGLE (BINGLE) (b. 1775 ?; d. 10 Mar. 1831))

PAUL FONTENOT (b. 31 May 1777; d. 1852 - succession in 1854; 1st m. 7 Feb. 1798 Marie Jeanne SYLVESTER (b. ca. 1780; d. 21 July 1803); 2nd m. 26 July 1806 Rosalie MCAULEY (b. 19 Oct. 1789; d. ca. Oct. 1843))

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MARIE JEANNE FONTENOT (b. 29 Aug. 1780; d. ; 1st
m. 20 April 1801 Joseph SAUCIER (b. ca. 1770; d. 12 Dec.
1815); 2nd m. 19 May 1818 Pierre AUCOIN (b. ca. 1790; d.
1854 succ. 1992))

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THIRD GENERATION - PIERRE'S LINE

PIERRE FONTENOT dit BELLEVUE (b. ca. 1728 Alibamons; d. 15 Sept. 1811 age about 85 Opelousas, La.; m. ca. 1755 Alibamons to:)

MARIE LOUISE DOUCET (b. ca. 1737 Alibamons; d. Feb. 1820 succ. 151, Opelousas, La.) possible daughter of Pierre DOUCET (b. ; d. between 1766 and 1777) and Marie Françoise PAGO (b. 19 Sept. 1721 ?; d. after 1777 Opelousas, La.))

CHILDREN:

SIMON FONTENOT (b. ca. 1759 Alibamons; d. Nov. 1826; m. 31 Jan. 1792 Marie Louise MOREAU (b. ca. 1773; d. 1826) daughter of Joseph Valentin MOREAU (b. ca. 1709; d. 11 Mar. 1782) and Marie Jeanne IAFLEUR (b. ca. 1733; d. 1803))

ANGELIQUE FONTENOT (b. ca. 1757; d. Aug. 1824; m. 30 July 1771 Noel SOILEAU (b. 30 April 1745; d. June 1810))

FELICITEE FONTENOT (b. ca. 1763; d. 8 Jan. 1830; m. Jacques DESHOTEL (b. ; d. before))

JEAN BAPTISTE FONTENOT (b. 6 Mar. 1764, bt. 16 Mar. 1764 St. Francis Church, Pointe Coupee Parish - now New Roads, La.; d. before 1777)

HENRY FONTENOT (b. ca. 1766; d. 20 Aug. 1829; m. 18 Sept. 1793 Eugenia SOILEAU (b. ca. 1767; d. Nov. 1819))

MARIE FRANCOISE FONTENOT (b. ca. 1770; d. ; m. 8 June 1789 George DESMARETS (b. ; d. Aug. 1820))

LAURENT FONTENOT (b. 8 July 1772; d. 21 Nov. 1835 succ. #718; m. 18 Jan. 1820 Marie Jeanne BRIGNAC wid. of Claude GUILLOGY (b. ca. 1770 ?; d.))

JULIEN FONTENOT (b. ca. 1774; d. 1 Feb. 1793 ? Opelousas, La.)

ZAIRE FONTENOT (b. ca. 1776; d.)

MARIE LOUISE FONTENOT (b. 8 April 1777, bt. 20 Oct. 1777; d. 1853 ?; m. 21 May 1794 Francois BRIGNAC (b. ; d. May 1821))

GENOVIEVE FONTENOT (b. , bt. 7 Mar. 1780; d. ; m. 22 July 1799 Antoine LAMBERT (b. ; d. July 1822))

ISABEL FONTENOT (b. , bt. 15 May 1780; d. 28 Jan. 1830 at 50 years; m. Augustin BERZA (b. ; d.))

PIERRE FONTENOT (b. , bt. 18 Aug. 1782 3 mos. old; d. 31 Aug. 1816; m. 13 Aug. 1808 Franchonette ROY (b. ; d.))

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THIRD GENERATION - JOSEPH'S LINE

JOSEPH FONTENOT dit BELAIRE (b. ca. 1732 Mobile, Ala.; d. 15 Oct. 1790 Opelousas, La.; m. ca. 1755 to:) MARIE JOSEPHE (JEANNE) BRIGNAC (b. ca. 1737; d. 1802) probably the daughter of Simon BRIGNAC (b. ; d. 10 Aug. 1754) and Marie TURPIN (b. ca. 1687; d. after 1777))

CHILDREN:

CHARLES FONTENOT (b. ca. 1758; d. 12 Aug. 1827; 1st m. 12 July 1788 Perine VIDRINE (b. ca. 1765; d. 1808); 2nd m. 26 June 1811 Emelie CHATELAIN wid. of Simon SOCIER)

MARIE JOSEPHE FONTENOT (b. ca. 1757; d. ca. 1820; 1st m. 26 May 1772 Laurent DUPRE (b. ca. 1745; d. April 1783); 2nd m. 6 Dec. 1786 Louis FONTENOT (b. ca. 1752; d. ca. 1820) son of Jean FONTENOT and Marie Francoise LAGRANGE - see second generation.)

CLAIRE FONTENOT (b. ca. 1760; d. Mar. 1804; m. ca. 1777 Joseph GUILLOGY (b. ca. 1753; d. 14 Mar. 1813); 2nd m. of Joseph July 1806 to Genevive ALBERT (b. ; d.))

MARIE JEANNE FONTENOT (b. ca. 1762; d. 13 Nov. 1843; m. ca. 1777 Louis GUILLOGY (b. ca. 1755; d. 15 May 1829))

LOUIS FONTENOT (b. 10 April 1770; d. Aug. 1810 succ. #21; m. 25 Nov. 1791 Marie JOURBERT (b. ; d. before 1810))

LUCAS FONTENOT (b. ca. 1761; d. 10 Dec. 1790; m. Severine DESCOT of St. Denise)

AUGUSTIN FONTENOT (b. ca. 1765; d. 1821 succ. 228) He cohabited with a mulatto woman named Genevive and upon his death in 1821 left his entire estate totalling over \$40,000 to Genevive and their children.

PIERRE JOSEPH FONTENOT (b. 21 Oct. 1772 - Pointe Coupee Church Records; d. before 1791; probably unmarried.)

MARIE LOUISE FONTENOT (b. 20 Nov. 1777, bt. 22 Feb. 1778; d. before 1791; probably unmarried)

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**HISTORICAL SETTING WHEN FONTENOTS
ARRIVED IN OPELOUSAS**

The Opelousas area was actually Spanish territory when the Fontenots arrived in 1764, but administrative officers and settlers there were mostly of French descent since France owned Louisiana until 1763 (1). In 1765 the Spanish established a military and trading post at Opelousas which was strengthened to a sizable garrison after O'Reilly became governor of Louisiana in 1769 (1). This garrison was constructed on the site presently occupied by the St. Landry Catholic Church. Prior to this, what is now the city of Opelousas was an Indian village containing a French trading post (also perhaps a small military post) near the village.

Sieur Jacque Courtaleau was the earliest French "Capitaine du quartiere de Opelousas," arriving, some say, shortly after his marriage in New Orleans in 1721. His son Jacque Guillaume Courtaleau continued as Captain. The River Opelousas, flowing through present day Washington, which is six miles north of Opelousas, was later named Bayou Courtaleau. This bayou became the main traffic artery to New Orleans. The Courtaleaus had been given large land grants by the French along the bayou and were the most influential colonists in the area at the time of the Spanish takeover (1). Mr. Courtaleau resided near present day Washington, and apparently all official business took place in his home during the French rule (3). Even church services were conducted in his home, missionary priests coming from Pointe Coupee, near present day New Roads, Louisiana. The first recorded Catholic ritual was a baptism on May 16, 1756 administered by Father Pierre Didier, a Benedictine priest who was also serving Natchitoches and Pointe Coupee (2).

Post commanders were required to maintain accurate rolls of the families in their jurisdiction. Tracts of land ranging from four to eight arpents fronting on the bayous or waterways were granted to each family according to its size and need (4). All residents between the ages of 16 and 55 were required to serve in the civil militias, which functioned as a police force for maintaining order and to afford protection from the Indians or other hostile forces (4).

The first church building was erected about 1767 (5) in Washington (then called Church Landing), and was relocated in Opelousas June 17, 1798 (date new church was completed) (5). Thus Church Landing continued as a center of community activities long after the Spanish fort was constructed at Opelousas. By the end of the 18th century, however, it seems that Opelousas had surpassed Church Landing as the principal community center, although Washington continued as an important commercial center throughout the steamboat era because of its port facilities.

There were few people (less than 39 families) residing

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in the Opelousas - Washington area when the Fontenots arrived in 1764 (6). Except for a post along the Red River near Natchitoches, there were no known white men between Opelousas and the Sabine River. This was all Indian country.

One historian writing on early Louisiana families said: "The Fontenots were also a prominent family and numerous one, and possessed great wealth. Many of them still live in the parish (St. Landry), and are among the wealthy and influential families. With the exception of the Spanish and French soldiers, these were among the first white men to tread the soil of Louisiana" (7).

The Fontenots arrived before the first large group of Acadians who arrived in April 1765 and settled near St. Martinsville, Louisiana (8).

The 1766 census (6) is titled "Cortabla's Company -- Allibamont and The Coast of Old Opelousas." Settlers are listed in three separate sections. The original settlers as the first group living along the Courtaleau; the Alabama immigrants as a second group under a sub-title "New Opelousas on the Right Bank"; and a third group under a sub-title "Acadians."

It is possible (but I think doubtful) the Fontenots first settled in the area within the present day city of Opelousas, because effort was being made to establish a settlement near the French Post then located near the present site of St. Landry Catholic Church. Mr. Louis Pellerin was granted 126 acres south of the post on July 9, 1764 to establish a settlement (3). However, except for a large land grant to Baptiste Fontenot in 1782 of lands just north of the Catholic Church, the writer could not find early land grants to any of the other Fontenots in this area. It seems reasonable that they would have lived closer to the farms and ranches already established along the Courtaleau, where they could find work on neighboring properties. The 1766 and 1777 census records (6) list them near each other following names of settlers known to have property along Bayou Courtaleau and before the Acadians who seemed to have settled north of present day Grand Couteau. The census designation "New Opelousas on the Right Bank" seems to refer to the south side of Bayou Courtaleau, adjacent to existing settlements. The western portion of Bayou Carron was ideal for the new settlement and would fit that description.

The earliest land grants found which were dated in the middle 1770's show them acquiring property in the Bayou Carron area, many keeping and living on these tracts until their deaths. They probably built their homes on these tracts on arrival (1-4 Map A) and after Spain officially assumed active administration of Louisiana with the coming of Governor Don Alexandre O'Reilly in 1769 (10), they applied for the Spanish land grants.

The 1766 census (6) shows the original settlers living on Old Coast of Opelousas (Bayou Courtaleau) numbering 39

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families. When the Fontenots (Alabama group) arrived in 1764, they added 16 families, probably in their own settlement 2 to 10 miles west of Washington. Then when the third group, the Acadians, arrived between April 1765 and June 1766, they settled in the Bellevue district between Grand Coteau and present day Opelousas, adding 20 new families to the area. The Spanish fort located on the present site of St. Landry's Catholic Church was then centrally located and ideally positioned in the developing community.

Prior to the Revolutionary War (in 1776), economic activity with the outside world was limited. Most settlers remained small subsistence farmers, hunters, fishermen and trappers. Products raised were corn, rice and sweet potatoes (12) and some beans, vegetables and cotton. The inhabitants also raised cattle, horses, sheep, pigs and chickens.

Their housing was crude and simple, called: "maison de poteaux en terre" -- a house of posts (logs) in the ground. Spaces between the posts were filled with mixtures of moss and mud and floors were probably dirt. Roofs were steep and covered with cypress slabs, straw and grass. There were generally two or three rooms end-to-end with doors, opening to a covered porch or gallery. Wooden shutters served as windows and were hung by leather straps or wooden hinges (12). Several wooden beds with straw or moss mattresses were in one bedroom separated by curtains and mosquito nets.

They cooked on fireplaces made of wooden frames, covered over with mud and clay mixed with moss, and built along the end of the living area, just outside the wall.

Behind the houses were stables, hen houses, pigpens, granaries, storehouses and slave huts, when slaves were owned. Around the barns and stables were simple tools: wooden plows, rakes, harrows, hand flails for threshing grain, wooden carts and oxen yokes, rawhide harnesses, crude saddles, sickles, axes, hoes, spades, hammers, hatchets, hand saws, etc. (12).

They raised all the food they consumed and made their own clothing, bedding, tools, carts, boats and houses. The men did the heavy work, but the women helped in the fields as well as cooking and sewing. C.C. Robins in his book Voyage to Louisiana 1803 - 1805, page 191, describes the duties of Acadian women and children as follows: "They go into the fields to pick corn and cotton, they take care of the barnyard, milk cows, and spin the cotton into threads of which they make coarse muslin shirts, fine cloth, mosquito nets, and multi-colored striped cotton cloth so agreeable to the eyes, out of which they make skirts and blouses and for the men, pants and jackets."

Their life was an uncomplicated one of hard work and modest needs. They valued their freedom and independence. Men, women and children were together 24 hours a day. Family ties were close, The older taught the younger. Honesty, obedience, hard work and individual responsibility were valued and necessary -- their survival depended upon it.

After the Revolutionary War, markets opened with the

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United States and the cattle industry in the Opelousas area quickly developed. This period saw the emerging wild west era, with its cattle and cowboys roaming the open prairies. There were 2400 head of cattle in the area in 1769, 4634 in 1777, 17,351 in 1788 and 54,621 shortly after the turn of the century (11).

After the invention of the cotton gin, in 1793, the Opelousas territory became an important cotton producing center, the cotton being transported to New Orleans by boat from Washington and Porte Barre.

Steamboat service came to the area during the 1820's. The Old Steamboat Turn Around notched in the southern bank of Bayou Courtaleau, a few blocks east of the bridge in Washington, can still be seen to this day. This steamboat commerce between Washington and New Orleans was the main economic life line to the area until the coming of the railroad in the late 19th century.

**PHILIPPE FONTENOT dit ST. PHILIPPE
and MARIE (NICOLE) BRIGNAC**

When Philippe and Marie arrived in the Opelousas area in 1764, he was 37 and she was 32. They had 5 sons and 1 daughter ranging in ages from 4 to 15. They settled on property now described as section 78, T5S - R4E, containing about 300 acres (see 1 Map A) and lived there until their deaths. This tract is a long narrow strip bordered on the north by Bayou Carron and extending southwest for approximately $1\frac{1}{2}$ miles (14). There is a grove of trees in the middle of the property which is very likely the location of the original homesite. The tract is 200 yards west of where Parish Road 5-40 joins Highway 167 (Opelousas - Ville Platte Road) and approximately 2 miles west of where the Ville Platte Highway 167 joins the Opelousas - Washington highway.

On July 9, 1777 Joseph "LaRose" Fontenot, Philippe's son, filed a Spanish claim for approximately 600 acres including the above homesite and the adjoining 300 acres (sec. 78 and 79, T5S - R4E). Joseph had married during the year and already at 20 his financial talent was evident. He is discussed later as an outstanding fourth generation Fontenot.

Between 1777 and 1788, Joseph conveyed section 79 to William Reed. Philippe apparently never took title to Section 78, the homesite, because Joseph is shown as the owner on all the earliest maps. However, it is clear Philippe lived on the tract and could have claimed it by possession and cultivation, but probably would not bother with the formality, something Joseph did on his own to protect the homesite for his father and the family.

On November 13, 1802 Joseph sold a tract of land which appears to be Section 78 to Joseph Gradenigo for 500 dollars (27). This was after Marie died December 5, 1799. Philippe

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probably then lived with Joseph until he died March 17, 1806.

By observing the property today one can see it was ideally suited for a small self contained farm operation. The northern most portion adjoining the bayou is heavily wooded, thus providing wood for fuel, fencing, housing, etc. and also ideal for wintering his cattle. Most of the property is a high rolling ridge for his corn, cotton, tobacco and vegetable crops.

Of the 6 brothers who immigrated from Alabama to this area, Philippe accumulated the least wealth. Adjusting from professional soldier to full time farmer must have been a trying experience for him. He had a large family; seven more children were born to them between 1764 and 1780, for a total of thirteen. They had small children to care for most of their lives. Caring for their basic needs and teaching them to work was obviously all he could handle. He remained a small farmer living in a very modest log house, probably with dirt floors -- the prevailing housing at the time, and grew all the food they consumed. In 1777 (6) he owned only 8 head of cattle and 4 pigs. In 1788 (6) he owned 20 head of cattle. Successions upon their deaths cannot be found for Philippe and Marie, and were probably never filed because of their small estates. None of the census records show them owning slaves.

Slaves were needed for the larger farm operations and were very expensive. For instance in 1780 adult slaves cost 500 to 600 piastres (dollars), compared to 1 to 2 piastres per acre for small homesteads including improvements, 1/10th to 1/4th piastres per acre for unimproved land, 20 for saddle horses, 10 to 15 for cattle, 3 to 6 for calves, 3 for small pigs and 12 for a wooden ox cart. Only the comparatively wealthy could afford slaves (13).

The most profitable economic activity after the Revolutionary War was cattle raising. Philippe either didn't like the cattle business or gave all cattle increases to his children. Marriage contracts of his children, even the girls, show they owned cattle at the time of their marriages. Philippe was over 50 years old when the cattle industry really "took-off" and he probably did not want to change his lifestyle. However, his sons went into cattle and prospered. The children obviously helped their parents cultivate the land and worked as cowboys on the open ranges until they were able to obtain their own land grants and start their own farm and ranch operations.

Philippe may have had poor health. Recall that when he was discharged from the militia in Alabama, he was awarded what seems to the writer as service connected disability pay. He also served in the civil militia in Opelousas until June 8, 1777. However, on a roll (15) dated April 15, 1776 the word "exempt" follows his name. Again this indicates possible physical disability, because he was 49 at that time and would have been expected to remain in active service to age 55.

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The nick-name "St. Philippe" is interesting to me. The name was not passed down to his descendants as was customary, leading one to believe the identification was peculiar to him. It may have been only a baptismal name. I like to believe he was exceptionally religious, but this cannot be proven from the records found. However, he resided near the community settlement at Washington where church services were held and never moved. Geographically he was the closest Fontenot to the Church. Maybe there is a connection.

Few permanent grave markers were made in those days and we cannot locate those of Philippe and Marie. The oldest graveyard was in Washington because the first church was there. Philippe and Marie both died after the church was re-located in Opelousas about 1798, so it is quite probable they are buried in the graveyard near the church there.

Little information could be found on Philippe and Marie. They lived during the Spanish Colonial period of Louisiana and those records are far from complete. But the little information available, some of which is indirect, draws us to them and makes us love them. For instance her mother 90 years of age in 1777 was living with them even though they were the poorest financially and had the largest family. Their son Louis moved to Natchitoches in 1778 and married the daughter of the soldier-interpreter of the fort there. He, Louis, must have been a religious person as well as becoming quite wealthy. He even bought property in Chataignier, although living in Natchitoches. The church records show Louis as being the godfather of at least 18 to 20 Indians and slaves. When he died in 1802 at age 45, the priest notes he had received the sacrament of penance and extreme unction, the preceding day.

All of Philippe and Marie's children were successful. They must have loved their parents because the unmarried and widowed children lived with them even though 30 or 40 years of age. Most of their children seemed to have valued their religion, which points to parental guidance in religious matters. These little pieces of information, although inconclusive, make me believe that Philippe and Marie, while poor economically, were very generous and loving parents. Having a large family of 8 sons and 5 daughters, they are ancestors of many Fontenots living today.

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**PIERRE FONTENOT dit BELLEVUE
and MARIE LOUISE DOUCET**

Pierre and Marie Louise probably built their first home about $3\frac{1}{2}$ miles northwest of where his brother Philippe lived, their land fronting on the north bank of Bayou Carron. The earliest maps of Spanish grants during the colonial era show them owning section 76, T4S - R4E, containing about 200 acres. (See 2 Map A for location of this tract.) This was probably their life-long residence, but census and tax assessment rolls show them owning more land than this.

A 1788 census (6) shows them living in the Bayou Carancro area, but in 1793 (9) they are at Bayou Carron again. Close examination of these records leads the writer to believe the word "Carancro" was inadvertently used for "Carron" and this move probably was never made.

Pierre had a much larger farm operation than Philippe. In 1788 (6) he owned 6 slaves and at his death in 1811 he owned 16 (see note 16). Slave ownership when cattle ownership was small as in Pierre's case, indicates he was more than a "Petit Habitant" (subsistence farmer) as early as 1788. There were wealthier families in the area at this time but he was well within the upper 10% (6) and (9).

Pierre, like his older brother Philippe, either did not like the cattle business or failed to understand its economic potential. In 1777 (6) he owned 34 cattle, 5 horses and 10 pigs. In 1788 (6) he owned 20 head of cattle and 7 horses, and in 1807 (17), 30 head of cattle and 25 horses. He may have been giving cattle to his children. This seems to be implied in an early Spanish grant.

On May 14, 1780 (18) he petitioned the Spanish government for about 360 acres of additional land located at Bayou des Cannes, north of Chataignier. The reason for additional land was "he could not find sufficient pasture for his cattle and those of his children." This suggests several things: first, that as early as 1780 cattle range was limited, if available at all, in the Bayou Carron area because of increased settlers there. Second, it confirms that he was devoting his land there to farming. Also this confirms a family tradition given to me by Nick Fontenot of Washington, La. that the early Fontenots drove their cattle to prairies Faquetaic and Mamou (near present day Pointe Blue and Chataignier) for grazing on open ranges. Periodically, however, these cattle needed care, especially feeding during the winter. Therefore, they acquired land and built huts thereon where they lived intermittently while feeding or caring for the cattle. They probably left slaves and older children there to perform these chores. As we see later, almost all fourth and fifth generation Fontenots in our line acquired property and lived in the Chataignier area.

Pierre sold the Chataignier property to Joachim de Avila on October 31, 1799 (19), but must have bought replacement

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property because in 1807 (20) he owned 720 arpents (about 640 acres) of land.

Pierre's principal cash crops were probably corn and cotton, but as other settlers he produced all the food the family consumed.

At his death in 1811, Pierre's estate was valued at \$16,484.25 (16), a rather large estate. His plantation, the main tract bordering Bayou Carron mentioned above and consisting of approximately 200 acres with improvements, was sold to Antoine Lambert for \$2000. Based on values at the time he would have been considered prosperous and successful, well within the upper 15%. In 1806 (21), of 500 property owners, only 70 had higher taxable property.

There is an amusing personal incident recorded in his life. All "hot-headed" Fontenots observe your roots! On July 6, 1789 he was sued and found guilty of using abusive language (22). A rag doll belonging to his children was either found or misappropriated at or near Pierre's home. When Pierre next met the teenage boy, probably about 13, in whose possession the doll had been since its disappearance, he dared him to ever put his foot on his property, stating that he came only to steal and was nothing but a "Sacra Gueur" and a "Sacra Coquin" -- a damn player and a damn thief. The young boy contended the doll had been found and given to him. The young man, probably being encouraged and supported by a Mr. Lamirande in whose service he was, sued Pierre. This apparently took Pierre by surprise. He half-heartedly tried to soften his actions, but the judge held him to issues and demanded proof of the accusations. Pierre had to admit he could not do this and consequently had to bear the humiliation of defeat, which I would guess he never quite "lived down."

Pierre, as all able bodied settlers, served in the local militia. We found him in a militia roll as late as June 8, 1777 (15). In 1771 the roll lists him as married, nationality being Creole, 37 years old and 5' 8" in height. He was tall compared to most of the soldiers who were in the 5' 1" to 5' 4" range.

Pierre and Marie had 13 children -- 6 sons and 7 daughters. At least 3 children died unmarried and another 3 predeceased them after marriage, without heirs. Two surviving daughters, Marie Louise and Isabel, were not among the 5 heirs in Pierre's succession on February 24, 1818. Perhaps he had conveyed to them their share of the estate before his death.

From the little information obtained, the writer sees Pierre as conscientious, hard working, and a disciplinarian. One who gets things done -- perhaps a little frank and outspoken to those whom he thinks lack these virtues, but nevertheless respected for his achievements. He reminds me of some of the old Fontenots I knew as a child.

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**JOSEPH FONTENOT dit BELAIRE and
MARIE JEANNE BRIGNAC**

When Joseph and Marie Jeanne arrived in Opelousas in 1764 he was 32 and she 27. They had 5 children, 2 sons and 3 daughters, ranging in ages from 2 to 7. They settled and lived all their lives about 10 miles northwest of Washington where Bayou Belaire joins Bayou Carron from the south (see 3 Map A). Bayou Belaire is the present dividing line between St. Landry and Evangeline parishes. Driving on Highway 167 from Opelousas to Ville Platte, the highway goes through his property, commencing on the west bank of the bayou. The bayou was named after him because he owned a large tract of land along the west side. "Grand" Louis Fontenot, discussed later, who married his daughter Marie Josephe in 1783, acquired substantial acreage along the east side of the bayou. After Joseph's death, the name of the bayou was changed to "Grand Louis." I'm told that even today there are Fontenots living in the same area referring to themselves as "Belaire Fontenots." There is a little village nearer to Ville Platte named Belaire Cove.

At the time of his death in 1790, Joseph was the wealthiest of his six brothers, owning 1150 acres of land, 300 cattle, 8 horses and 16 slaves (Note 6 - 1788). His home was "28' x 20' poteaux en terre" roofed with cypress posts and had six "cabanes" for negro slaves (23). (See section titled "Historical Setting" above for a more detailed description of typical dwellings of the time.) In his succession, half of the property was left to his widow and the other half divided equally among the children. Total value of Joseph's estate was 7221 piastres, 6000 of which was placed on the 16 slaves.

Joseph and his brother Jean Baptiste who died in 1805, seemed to realize and capitalize on the economic potential emerging at the time, namely the cattle industry, something the other brothers either did not see or did not care to pursue. Both concentrated their activities in cattle and land and both prospered very early. The next generation of Fontenots, those who prospered, also understood this and at the time cotton became a major staple of the area they also went into cotton farming.

Joseph was about 58 when he died. Had he lived 20 more years in the cattle-cotton economic boom just beginning, he obviously would have accumulated a sizable fortune. On the 1788 (6) census showing 316 families, the writer would rank him 19th in wealth, judging on the basis of land, slaves and cattle ownership.

The writer would prefer being able to supply more information than wealth or the lack of it, but the records disclose little more than births, marriages, deaths, property ownership and, in some cases, military service.

Joseph was in the militia until 1776 (15), but such record gives only his name.

Joseph and Marie Jeanne had nine children, 5 sons and 4

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daughters. Their son Pierre Joseph and daughter Marie Louise died before reaching adulthood. Lucas died shortly after his father's death in 1790.

Judging from his accomplishments, Joseph must have possessed business vision and wisdom. He made the adjustment from soldier to rancher easily and with remarkable success.

(JOSEPH) GREGORIE GUILLORY (b. ca. 1713; d. after 1771; m. 20 Aug. 1739 at Mobile, Ala. MARIE JEANNE LACASE (b. bt. 20 Mar. 1726 at Mobile, Ala.; d. 28 April 1764 at Mobile))

Gregorie and Marie Jeanne are also our ancestors, being the parents of Joseph (Gregorie) Guillory who married Claire Fontenot. (See Fourth Generation - Joseph).

Gregorie's parents were Francis Guillory (b. , bt. 18 Mar. 1667 at Montreal; d. ca. 1727) and Jeanne Monfort of France. Marie Jeanne's parents were Jean LaCasse of Bearn and Marie Anne Fourche, native of Epernay, diocese of Reims in Champagne (31).

Gregorie and Marie Jeanne had 5 sons and 3 daughters: Marie Jeanne Guillory (b. 24 Sept. 1740 at Mobile, Ala.; m. 1st Joseph LaPrade; 2nd m. Jean Claude Dupont. She and her family remained in the Mobile area); Pierre Gregorie Guillory (b. 30 May 1742 at Mobile, Ala.; d. 1803 Grande Praire, La.; m. 1st Marianne LaFleur; 2nd m. Marie Josephe Fontenot, d/o Philippe Fontenot and Marie Brignac); Jean Baptiste Guillory (b. 1 July 1746 at Mobile, Ala.; d. before Nov. 1813, Opelousas; m. Marguerite Hayes of Alsace, d/o Nicolas Hayes and Marguerite Folsch); Marie Louise Guillory (b. 5 June 1748; d. 2 May 1749); Claude Guillory (b. 5 July 1750 at Mobile, Ala.; m. Marie Jeanne Brignac); Joseph (Gregorie) Guillory (b. 5 Nov. 1752 at Mobile, Ala.; d. June 1815 in Grande Praire, La.; m. Claire Fontenot, d/o Joseph Fontenot dit Belaire and Marie Jeanne Brignac); Louis Guillory (b. 22 Dec. 1754 at Mobile, Ala.; m. Marie Jeanne Fontenot, d/o Joseph Fontenot dit Belaire and Marie Jeanne Brignac); Francoise Guillory (m. Jean Cuan (Bahan) dit Gentry) (31).

Gregorie was born in the Mobile area, probably on Massacre Island because by 1710 his parents had built a house on the eastern end of the island. The location was given the name "Pointe a Guillory," shown on a map done in 1718 (31).

Gregorie and his family moved from the Mobile area to Opelousas about the time the Fontenots arrived from Fort Toulouse. Like many of the Mobile residents, he lost his property to the British by the Treaty of Paris in 1763. He applied for a land grant to the commandant of the Opelousas area, Louis Pellerin, in February 1763. Written permission dated November 1764 was given him to choose land of 16 arpents front by 40 arpents deep (31), approximately 575 acres. Ten arpents fronted on Bayou Courtaleau and six arpents

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fronted on Bayou Cocodrie. The exact location of these tracts are plotted on Map of French and Spanish Land Grants (1763 - 1803) prepared by Gertrude C. Taylor and Carl A. Brasseaux, the 16 arpents fronting on the east bank of Bayou Courtaleau (7 Map A) and the 6 arpents fronting on the southern bank of Bayou Cocodrie.

Gregorie is shown on the 1766 census of Opelousas (6) as single with 5 sons, 2 daughters and owning 10 slaves. This suggests he was probably the third most wealthy resident there. Louis Pellerin, the commandant, owned 24 slaves and Mr. Courtaleau, the Captain, owned 21 slaves, out of a total slave population of 83. When his sons married they all seemed to be well established financially, suggesting probable inheritance from their father. Unfortunately, no succession was discovered in the records listing property upon his death.

Gregorie served in the militia but does not appear in the records after 1771 (15). Neither is he on the 1777 census (6). Therefore he must have died between 1771 and 1777. The 1771 militia roll shows him as single, 58 years of age, and 5' 4" in height.

Gulf Coast Colonials, a valuable genealogical document by Winston Deville, gives us an emotional incident in the lives of Gregorie and Marie Jeanne:

"Gregorie Guillory - Habitant of Fish River.
Marie Jeanne LaCase - Died April 27, 1764
Louise (d/o above couple) - Died May 2, 1749,
10 months old. Her father declared that she
died in his absence and that only his wife and
an old man named Dauphin (probably a slave) were
there and had to bury her because they could not
carry the body to the fort."

Since Marie Jeanne died April 27, 1764 when they were living at Fish River, somewhere near Mobile, she was deceased when the family moved to Opelousas in late fall of 1764 (26); although Gregorie may have visited Opelousas in February of 1763 when he applied for a land grant (31).

More information on the early Guillory family can be found in two articles, one by Jacqueline Oliver Vidrine, the other by Elaine Miller Richardson, in the October 1981 issue of "La Voix des Praires," Evangeline Genealogical and Historical Society, P.O. Box 664, Ville Platte, La. 70586.

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JOSEPH VALENTIN MOREAU (b. ca. 1709; d. 11 Mar. 1782;
m. ca. 1755 MARIE JEANNE LAFLEUR (also ANDRE) b. ca. 1733;
d. 29 July 1803)

These two are also our ancestors, being the parents of Marie Louise Moreau (24) who married Simon Fontenot dit Bellevue (see Fourth Generation - Pierre). Joseph Valentin's first wife was Marie Catherine Potier of Illinois (25). He was the third generation of his family in Canada. His father, Louis Moreau, was born March 9, 1668, at Sillery, Quebec. He died at Sillery on October 26, 1735. Louis Moreau married Marie Catherine Bonhomme (25).

Louis Moreau's father and mother, both natives of France, were married at Quebec on May 8, 1667. Louis Moreau's father was Mathurin Moreau, born in 1644 in the parish of Notre Dame de Chandener, Poitiers, France (son of Louis Moreau and Jeanne Laurence). Mathurin Moreau's wife, Marie Girard, born in 1640 in the parish of St. Cyr-du-Vaudreuil at Louviers in Normandy (now Department of Eure), France, was the daughter of Jean-Michel Girard and Charlotte Dunoyers (25).

Marie Jeanne LaFleur's parents are probably Jean Baptiste Andre dit LaFleur, a soldier at Fort Toulouse, Poste des Alibamons (when the Fontenots were there) and Marguerite Brignac, sister of Marie and Marie Jeanne Brignac (25), wives of Philippe and Joseph Fontenot respectively (see Third Generation). Jean Baptiste could be the Juan Andre LaFleur shown on 1766 census with a wife and two daughters. Parents of most of the early LaFleurs who settled in Opelousas between 1764 and 1777, including Marie Jeanne, cannot as yet be proven (25).

Church records (24) and the 1777 census (6) show the following as children of Joseph Valentin and Marie Jeanne: Joseph Moreau (b. ca. 1760; d. 1816; unmarried); Celestin (Pierre) Moreau (b. ca. 1764; m. Eulalie (Adelaide) Godeau); Theresa Moreau (b. ca. 1762; m. Francois Marcantel); Eustache Moreau (b. ca. 1767; m. Dorothy Roy); Rosalie Moreau (b. 15 April 1770 at Pointe Coupee; m. Guillermo Baryo); Joseph Moreau (b. 22 July 1772 at Pointe Coupee); Marie Louise Moreau (b. ca. 1773; m. Simon Fontenot dit Bellevue); Francoise Moreau (b. 31 Mar. 1777; m. Antoine Godeau).

These church records show Joseph Valentin as immigrating from Canada and at least two of his children (Celestin and Joseph) being from Mobile. Eustache was shown in these records as being from Opelousas.

It is not known when Joseph Valentin immigrated from Canada to Mobile or if he had children by his first wife, Marie Catherine Potier. Neither can we find a military record for him. His and Marie Jeanne's oldest child was born in 1760. He probably came to Mobile from Canada in the middle 1750s, after his first wife died in Canada, then moved to Opelousas at or about the time the Fontenots arrived from Fort Toulouse. He was in Opelousas by 1766 (6).

Joseph Valentin obviously remained a small subsistence farmer or laborer until his death in 1782, because the 1777 census shows him as owning only 6 cows and 2 horses (6).

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PATRICK MCAULEY and
NANCY IVY (AYBE)(JERSEY)(AIDE)

This couple are the parents of Rosalie McAuley, wife of Paul Fontenot, and Henry McAuley, husband of Marie Louise Fontenot; therefore, they too are our ancestors.

Patrick McAuley, whose parents were Henry McAuley and Catherine Comel (Camels), came from Ireland, remaining in Virginia at least long enough to find his bride Nancy Ivy. They immigrated to Louisiana about 1785, because Patrick was a member of the Opelousas militia July 30, 1785. He bought land in the then called Bayou Chicot district on October 29, 1787 (37). The purchase was about 400 acres from Hardy Ellis. I believe this is the same tract certified (No. 1602) by the U.S. government after the Louisiana Purchase described as Sec. 41, T5S - R1E, located about $3\frac{1}{2}$ miles northwest of Chataignier (IV Map B). He may have lived at other locations, but I firmly believe this was where he lived most of his life in Louisiana and where most of his children were born.

The 1788 census (6) lists him and his wife with three children, 1 boy and 2 girls, no slaves, 2 cows, 2 horses and owning no land. The two girls were probably Rosalie and Rebecca. The boy was probably Henry. Patrick probably moved to his land in Chataignier a few years later, when he had prepared the land for residential purposes.

The 1796 census (6) shows Patrick and Nancy with one son and four daughters under 15 years of age and no slaves. A 1793 land census (9) of Opelousas inhabitants by Winston DeVille shows him owning about 440 acres of land. The Chataignier property, Sec. 41, T5S - R1E agrees in size with the original acquisition of land from Hardy Ellis on October 29, 1787, and acreage owned on subsequent census records.

An 1807 inventory of land and slaves (20) lists him in Prairie Mamou (the Chataignier location) owning 400 arpents and no slaves. An 1810 livestock inventory (17) shows him owning 25 head of cattle and 1 horse. The census for 1810 is the last on which Patrick is listed. At that time his children at home were a son and daughter 10 years old or under, probably Cornelius and Marie, and a daughter 10-16, probably Isabelle who married November 23, 1840 or Elizabeth who married September 20, 1810.

On September 23, 1814 Patrick McAuley sold to Joachim Hebert his homesite near Chataignier for \$180.00 (38). I was unable to find any other record of him in the area after that. He probably died between 1815 and 1820 because he is not on the 1820 census. Nancy must have died before 1800, because Patrick married Julia West of North America on September 28, 1801.

Patrick and Nancy had five children, 1 boy and 4 girls, according to church records (24). Their dates of birth are approximated because they were not always baptized as infants. Also, the Opelousas records do not tell us when

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Patrick and Nancy were married because they were married in Virginia. Their children are: Henry McAuley (b. ca. 1782; d. ca. 1845; m. 24 May 1814 Marie Louise Fontenot); Rebecca McAuley (b. ca. 1784; d. after 1796 ?); Elizabeth McAuley (b. ca. 1790; m. 20 Sept. 1810 John H. Thompson of South Carolina); Isabelle McAuley (b. ca. 1794; m. 23 Nov. 1840 Onezime Manuel); Rosalie McAuley (b. ca. 1787; d. ca. Oct. 1843; m. 26 July 1806 Paul Fontenot).

Patrick and Julie had 2 children: Cornelius McAuley (b. 1804; m. 29 July 1828 Rebecca Allene); and Marie McAuley (b. Jan. 1801; m. 2 Dec. 1813 Francois Desmarests).

I was unable to find a succession for Patrick. The above records indicate he owned very little property, so this may be the reason a succession was not filed.

I think it is reasonable to assume that Patrick and his family while in Louisiana lived most of their lives near Chataignier at the location indicated (IV Map B), and that he remained a small farmer, hunter, or trapper all of his life.

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FOURTH GENERATION - PIERRE'S LINE

SIMON FONTENOT dit BELLEVUE (b. ca. 1759 Alibamons; d. Nov. 1826 succ. #420; m. 31 Jan. 1792 to:) MARIE LOUISE MOREAU (b. ca. 1773; d. after 1826) Daughter of Joseph Valentin MOREAU (b. ca. 1709; d. 11 Mar. 1782) and Marie Jeanne LAFLEUR (b. ca. 1733; d. 29 July 1803)

CHILDREN:

(PIERRE) SIMON FONTENOT (b. 1 Jan. 1792; d. after 1826)
EMERANTE FONTENOT (b. , bt. 11 Dec. 1796; d. after 1826; m. 4 July 1815 Francois MARCATELL (b. ; d.))

MARIE LOUISE FONTENOT (b. ca. 1793; d. ; m. 24 May 1814 Henry MCAULEY (b. ca. 1782; d. ca. 1845)) Henry's parents were Patrick MCAULEY of Ireland and Nancy IVY (JERSEY)(AIDE)(ERVY) of Virginia.

JOSEPH BELLEVUE FONTENOT (b. , bt. 12 May 1800; d. after 1826; m. 18 June 1821 Selise SAUCIER Opelousas Court House Mar #28 (b. ; d.))

LOUIS FONTENOT (b. ca. 1801, bt. 23 Aug. 1801; d. after 1826; m. 27 Feb. 1821 Marguerite SAUCIER (b. Jan. 1806, bt. 21 June 1807; d.))

AUGUSTIN FONTENOT (b. ca. Aug. 1802, bt. 12 Oct. 1804; d. ; m. 15 Jan. 1833 Melite (Marguerite) FONTENOT (b. 4 Feb. 1820?; d.)) Melite's parents were Charles FONTENOT and Emelie CHATEAIN. Charles is son of Joseph FONTENOT and Marie Jeanne BRIGNAC (See Third Generation - Joseph).

JOSEPHINE FONTENOT (b. 5 Aug. 1805; d. ; m. 21 Nov. 1825 Simon SAUCIER (b. ; d.))

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FOURTH GENERATION - JOSEPH'S LINE

CLAIRE FONTENOT (b. ca. 1760; d. ca. 1804; m. ca. 1777 to:
JOSEPH (GREGORIE) GUILLORY JR. (b. ca. 1755; d. 14 Mar.
1813; 2nd m. of Joseph July 1806 to Genevieve ALBERT.
(d. Aug. 1827 succ. 443)) Parents of Joseph were
(Joseph) Gregorie GUILLORY (b. 1713; d. after 1771) and
Marie Jeanne LACASE (b. 20 Mar. 1726; d. 27 April 1764).
Marie Jeanne LACASE'S parents were Jean LACASE (b. ;
d. 21 June 1726) and Marianne FOURCHE.

CHILDREN:

AUGUSTIN GUILLORY (b. Jan. 1782, bt. 14 Oct. 1782;
d. 1838 or 1842; m. 27 Feb. 1821 Eugenie Jacquet
FONTENOT (b. 20 Nov. 1792; d. 3 July 1833, succ. 620))
Eugenie's parents were Jacque FONTENOT and Eulalie
DOUCET. Jacque is a son of Philippe (See Third Gen-
eration - Philippe).
JOSEPH GUILLORY (b. 9 Nov. 1783; d. ; m. 1 July
1813 Severine LE MOINE (b. ; d. 1838?))
VALERIE GUILLORY (b. 15 Mar. 1787; d. ; m. 24
Sept. 1811 Genevieve MANUEL (b. , bt. 3 May 1795;
d. 1841 or 1854))
MARIE LOLETA GUILLORY (b. 8 Nov. 1785; d. ; m.
24 June 1817 Valerien VEILLON (b. 6 Aug. 1795; d.
))
ALEXANDRE GUILLORY (b. 4 May 1789, bt. 1 Nov. 1789;
d. ca. 1833; m. 24 April 1827 Celise FONTENOT (b.
Mar. 1808; d.)). Celise's parents were Jacque
Baptiste FONTENOT and Rosalie JEANSONNE. Jacque's
parents were Jean Baptiste FONTENOT and Marie Louise
LAGRANGE. (See Second Generation.)
*SIPHROY (LEUFROY or GODEFRIDE) GUILLORY (b. 3 Feb.
1791?; d. 1861?; m. 30 Jan. 1815 Euphrosine JOHNSON
(JEANSONNE* (b. 15 May 1794; d. 1856, succ. 1980)).
BRIDGET GUILLORY (b. 6 Jan. 1794; d. before 1822; m.
28 May 1810 Francis VEILLON (b. 1 Nov. 1789; d.))
ELISA GUILLORY (b. , bt. 1 Nov. 1796; d. ;
m. 14 Sept. 1819 Ursin VEILLON (b. , bt. 30 April
1797; d.))
JOSEPHINE GUILLORY (b. , bt. 16 Nov. 1800; d. 29
Nov. 1866; m. 11 Feb. 1817 Celestin FONTENOT (b. 6
Nov. 1796; d.)). Celestin is the son of Simon
Fontenot who is the son of Philippe Fontenot - Third
Generation. Celestin is the father of Octave Fontenot
who is the father of Artemon Octave (A.O.) Fontenot
who married Germain Fontenot, only daughter of Paulin
Fontenot (See Sixth Generation - Philippe).
CELESTE GUILLORY (b. Sept. 1803, bt. 20 Nov. 1803;
d.)

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**SIMON FONTENOT dit BELLEVUE and
MARIE LOUISE MOREAU**

Simon and Marie Louise were married in 1792 and first lived near his father Pierre in what was then called (Old) Grand Prairie, about 7 miles west of Washington, the tract bordering the north bank of Bayou Carron. The 72 acres acquired from Jacques LaFleur on August 16, 1796, and other acreage acquired from Frances Veillon on August 6, 1798, probably constituted the original homesite.

They apparently moved to Prairie Faquetaic, 2 miles north of Chataignier, about 1801 because on February 5, Simon bought this property from the widow of Louis Rideau. In 1807 (32), he owned 400 arpents of land at this location, but apparently had sold his original residence in the Grand Prairie area. When their daughter Marie Louise married Henry McAuley on May 24, 1814, the marriage license states she was living in Prairie Faquetaic.

A tax roll of 1818 also shows Simon living in the Chataignier area owning 400 arpents of land, about 360 acres, bordering Bayou Cannes. Early maps depicting land claims filed with the U S. Government after the Louisiana Purchase show him acquiring by certificate B 1342, 203.6 acres, section 46, T5S-R1E and also acquiring adjoining 33.79 acres, section 57, T5S-R2E. This is obviously the major portion of his homesite and borders on the north and northwest the property of Paul Fontenot, our ancestor discussed later. Highway 1164 joining the Chatiagnier-Ville Platte Road, Highway 29, runs between Simon and Paul's property (I Map B).

Simon apparently lived a simple life of hard work and modest needs. Records examined never showed him owning slaves. His succession in November 1826 (#420) states that he owned a plantation of 360 acres of land valued at \$500.00 and 80 head of cattle valued at \$480.00. His total estate was valued at \$1380.00.

Simon and Marie Louise had 7 children, 4 sons and 3 daughters. Their daughter Marie Louise Fontenot, who married Henry McAuley is our ancestor, discussed below.

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JOSEPH (GREGORIE) GUILLORY JR. and
CLAIRE FONTENOT

Joseph and Claire were married in 1777 or shortly before. Joseph was born in Mobile and Claire at Fort Toulouse before their parents immigrated to the Opelousas area. The 1777 census (6) shows them married and owning 30 head of cattle, 12 horses and 12 pigs.

Sometime between 1777 and 1788 they acquired sections 51 and 52, T4S-R3E (See 4 Map A), containing 410 acres bordering on the northwest side of Bayou Belaire, near the point where it joins Bayou Carron. They very likely lived at this location all their lives. When Claire's father, Joseph Fontenot dit Belaire died in 1790, his succession states that Joseph and Claire owned property bordering the estate property on the north. Therefore, they probably acquired this tract from Joseph or others shortly after their marriage. A parish road runs through the southern portion of this property.

After the Louisiana Purchase in 1803, Joseph received certificates A 1941 and B 1395 covering the above two sections. Old maps in the St. Landry parish records also show him owning these tracts.

Joseph, as some of the fourth generation Fontenots, progressed rather rapidly in the cattle business following the Revolutionary War. By 1807 (32) he owned 5 slaves, 1800 acres of land, 400 head of cattle and 20 horses.

Like the others living in Old Grand Prairie (Bayous Carron and Belaire areas), he grazed his cattle in the Mamou-Chatagnier areas and acquired property there, even though he lived in Grand Prairie.

In the Louisiana State Archives Records at Baton Rouge, Louisiana, there is a survey record for him dated May 1, 1811 showing ownership of 1353 acres at Point Durall which is in T5S-R1W. The tract is about 7 or 8 miles west, slightly south of Chataignier. He also owned 508 acres, being section 18, T6S-R2E, about 3 or 4 miles south of Chatagnier. Cattle was being grazed on open ranges, but he apparently had cattle wintering facilities on these tracts where his children and slaves tended the cattle periodically.

Succession for Claire was not found following her death in 1804, but Joseph must have made a division of the estate with their children because his succession in June 1815 (#68), showing total estate value of \$4243.00, does not include all the property previously owned.

Joseph died March 14, 1813 at age 58. Had he lived 20 more years he obviously would have become very wealthy. The records found on him suggest he had good judgement and was a very successful business man.

I'm appalled at how short some of our early ancestors were. Joseph served in the early Opelousas militia. On the 1776 roll he is shown as single, Creole and 5'2" tall.

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**OUTSTANDING FOURTH GENERATION
FONTENOTS IN OPELOUSAS AT THE
BEGINNING OF THE 19TH CENTURY:**

LOUIS FONTENOT AND MARIE JOSEPHE FONTENOT

This is a story to stir the hearts of Fontenots of all times... a marvelous success story with a romantic angle. Both Josephe and Louis were born in Fort Toulouse, Alabama, the children of two brothers, Joseph Fontenot dit Belaire, Josephe's father, and Jean Fontenot, Louis' father. When they left Toulouse in early 1764, Josephe was six and Louis eleven. They were separated during the immigration to Louisiana; Louis' parents remained in St. James parish on the lower Mississippi River (near Edgard, Louisiana) and Josephe's parents went to Opelousas. A 1777 census lists Louis, age 25, still in St. James parish with the family of his widowed mother, his father having died between 1763 and 1777; and Josephe, age 20, with her husband, Laurent Dupre, age 32, was in Opelousas.

We do not know if they saw each other after the immigration. Perhaps Louis occasionally came to see his cousins in the distant Opelousas territory. Nor do we know if Louis ever loved others. But we do know he remained single long after the normal age of marriage. We also know he was bright and perhaps even tall and handsome. It is said that he could read and write in both French and English, and also speak Indian, an accomplishment quite rare for the times and for one of such humble background. He was called "Grand Louis", probably either denoting his height or his subsequent social and political stature.

In April of 1783, Laurent Dupre died, leaving Josephe with four minor children. Within two months thereafter, Louis and Josephe took each other as husband and wife (see note 33.). Louis was 31 and Josephe 26. The civil marriage agreement shows neither of them owning land; Louis had cattle, horses and sheep worth 1400 piastres, and Josephe had 2000 piastres from the estate of her deceased husband.

Five years later, on the 1788 census (6), they owned 8 slaves, 1400 acres of land, 150 head of cattle and 20 horses in the Plaisance district (that area lying west of Washington and Opelousas and extending about five miles out).

The 1807 tax assessment roll (32) shows them owning over 5000 acres of land, 34 slaves, 1400 head of cattle and 100 horses.

The 1818 tax assessment roll shows them owning 7000 acres of land, 48 slaves, 90 horses, 900 head of cattle and 1 "caleche," an open horse-drawn carriage, the Rolls Royce of the early 19th century.

At this time they lived on a 1146 arpent (1000 acre)

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plantation halfway between Opelousas and Washington. (See 5 Map A). The first floor of the original two story structure remains on the site this day. A picture of the original two story structure can be seen on page 57 of "Some History of St. Landry Parish From the 1690's," published as a special newspaper supplement of the Daily World, Thursday, November 3, 1955.

When Louis and Josephe owned it, the property was valued at \$20,000, which at that time was a considerable amount of money. They named it Ave Maria, "Hail Mary," Plantation.

Louis was a very important figure in the Opelousas country -- a wealthy and respected leader of the area at the turn of the 19th century, the time of the Louisiana Purchase and early statehood. He was a member of the first Territorial Legislature, but resigned because of dissatisfaction with "Les Americans." I'll bet the actual words were "Les Sacra Americans." (The damn Americans.) There was little love for the Americans among our ancestors, even long past the Civil War. They were citizens, but still French and suspicious of those not French and Catholic.

Josephe too must have been quite a lady, for she mothered successful sons and daughters and recognized talent when she saw it. In 1805 at Opelousas, her daughter Marie Louise Fontenot became the bride of the brilliant young military officer General Garrigues De Flaugeac, whose father Jean Charles Garrigues had been Field Marshall and bodyguard of King Louis XVI of France. Garrigues, although penniless when he married Marie Louise, later became very wealthy. He was made Brigadier General of the State Militia and received special commendation by General Jackson for the courageous actions of the men under his command in the Battle of New Orleans during the War of 1812.

He served in the State Senate for 18 years, then retired from public office. Some years later he was called back as a representative and was in this office when he died on June 25, 1845.

Josephe did not live to see this, but her motherly intuition probably knew that her young son Jacque Dupre, only 8 (?) when she married Louis, was also destined for distinction. Regarding him history records: "His opportunities to acquire an education were extremely limited, but he was a practical man, and in later life became noted for his good judgement. As a stock (cattle) raiser, he amassed a considerable fortune. His entry into politics was when he was elected a member of the lower house of the State Legislature from St. Landry parish and from 1828 to 1846 he was a member of the State Senate. In January 1830, he was elected president of the Senate and by virtue of that office succeeded Armond Beauvais as acting Governor. On January 30, 1831 he resigned in favor of Governor Roman, who had just been elected by the General Assembly."

Josephe bore 3 sons and 1 daughter by her first marriage: Jacque, Laurent, Antoine and Eugenie; and 1 son and 4 daugh-

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ters with Louis: Louis Maximillion, Josephine, Caroline, Marie Louise and Marie Josephe. They all did well and married into influential families in the area.

Since Louis and Josephe had only one son, I'm not sure if there are descendants today bearing the Fontenot surname, but through their 4 daughters many descendants of this couple should be in the area.

Many Fontenots, the writer included, cannot claim lineage from this interesting couple -- and that is regrettable. (Believe me, I've tried hard to prove mine.) But all of us can claim them as very special cousins. I hope some future Fontenot will write a book about these two one day. They are delightful! --- these special Fontenot cousins who were husband and wife.

They died at almost the same time in 1820 in their beloved home the "Hail Mary" -- Ave Maria Plantation, also known as the Old Halfway House.

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JOSEPH FONTENOT dit LAROSE and
MAGDELEINE HAYES

Joseph is the son of our ancestors Philippe Fontenot dit St. Philippe and Marie Nicole Brignac, and was about nine years old when the family immigrated to Opelousas in 1764. Magdeleine is the daughter of Nicholas Hayes and Marguerita Folch.

This is another touching success story. Young people of humble birth without educational opportunity, but with natural wisdom and, to be sure, much hard work achieved extraordinary financial success.

Joseph and Magdeleine married around 1777. The census record for such year shows them living near (or with) his parents (see 1 Map A). On July 9, 1777, Joseph, age 22, filed a Spanish claim for a large tract of land (600 acres or more) along Bayou Carron which included the tract on which his father lived, being sections 78 and 79, T5S-R4E. Before 1788 he sold section 79 to William Reed, but retained his father's residence (section 78) in his name until after his mother died and shortly before his father's death. It is not known why his father did not take title to the property, but implicates that Joseph preserved his parents' homestead.

The 1777 census shows Joseph and Magdeleine owning 12 head of cattle, 5 horses and 20 pigs. By 1788 they had acquired 800 arpents in Grand Prairie (6). They also owned 4 slaves, 75 head of cattle and 10 horses. By 1793 (9) they had increased their land holdings to 1800 arpents (about 1600 acres). The 1818 tax assessment roll shows them owning 4500 acres of land, 36 slaves, 600 head of cattle and 100 horses. When he died in 1828, Joseph's estate was valued at \$130,000, including \$39,982 in silver coins and \$5,078.50 in gold coins. He was one of the wealthiest men in the area. His land holdings of over 5000 acres were northwest of Washington along Bayou Cocodrie (Crocodile), where he had a large cotton plantation, and west of Ville Platte, where he had a cattle operation.

Joseph and Magdeleine had 5 sons and 4 daughters. Their descendants were called the "LaRose" Fontenots to distinguish them from descendants of Joseph Fontenot dit Belaire, his uncle. One recent writer (34) hypothesized the names derived from the color of their hair. The name "LaRose" indicates early "blond-headed" Fontenots, characteristics probably inherited from Magdeleine. Family tradition confirms that some of the early Fontenot descendants were blond and had fair complexions.

Joseph LaRose was another bright young pioneer pointing the way to the Golden Antebellum era of Louisiana history. His story, as well as that of Grand Louis Fontenot discussed above, is yet to be worthily told. I hope my reference to them in this paper, although they were not our direct ancestors, will encourage some historian to write their complete biographies. They indeed were outstanding pioneers of early Louisiana history and all Fontenots can be proud of them.

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FOURTH GENERATION - PHILIPPE'S LINE

PAUL FONTENOT (b. 31 May 1777; d. 1852 - succession in 1854;
1st m. 7 Feb. 1798 to:)

MARIE SYLVESTER (b. ca. 1780; d. 21 July 1803)

2nd m. 26 July 1806 to:

ROSALIE MCAULEY (b. ca. 1787; d. ca. Oct. 1843). Parents
are Patrick MCAULEY of Ireland and Nancy IVY (AYBE) (JERSEY)
(AIDE) of Virginia.

CHILDREN (of Paul and Marie):

PAUL FONTENOT (b. ca. 1799; d. 31 Mar. 1799)

MARIE JEANNE FONTENOT (b. , bt. 2 Jan. 1801; d.
1857; m. 1 July 1817 Raphael MANUEL (b. ; d.
Oct. 1840))

MARIE JOSEPHE FONTENOT (b. 3 Aug. 1800; d. after 1854;
m. 9 May 1821 Marcellin DESHOTEL (b. 2 Feb. 1795; d.
))

CHILDREN (of Paul and Rosalie):

HYPOLITE PAUL FONTENOT (b. 10 Aug. 1807; d. 5 Aug. 1870
Opelousas; 1st m. 15 April 1833 Marie MANUEL, widow of
Zenon DESHOTEL (b. 13 Jan. 1808; d. 14 June 1844); 2nd
m. 11 Aug. 1846 Azelima DESHOTEL (b. 6 Feb. 1819; d. ca.
1870))

PHILIPPE PAUL FONTENOT (b. 22 July 1809; d. 1865; 1st m.
6 Dec. 1831 Helene FUSELIER (b. 1 Mar. 1812; d. ca. 1846)
2nd m. 15 Feb. 1847 Theotiste Jean Baptiste MANUEL (b.
; d.))

CELESTE PAUL FONTENOT (b. 1812; d. ; m. 27 Dec. 1827
Frances PERRON (b. 12 Dec. 1799; d. 14 Aug. 1870). He is
the son of Francois PERRON and Marguerite FONTENOT.
Marguerite is the daughter of Philippe FONTENOT dit St.
Philippe and Marie BRIGNAC (see Third Generation -
Philippe).

*HENRY PAUL FONTENOT (b. 24 July 1813; d. 20 Dec. 1883;
m. 4 Feb. 1839 Emerante MCAULEY* (b. 10 May 1815; d. be-
tween 1860 and 1870))

ROSALIE PAUL FONTENOT (b. 27 Jan. 1819; d. 1865; m. 10
Dec. 1844 Vallery GUILLORY Mar. #174 (b. 20 Mar. 1827;
d. after 1865))

JEAN BAPTISTE PAUL FONTENOT (b. 13 July 1821; d. ca.
1872; m. 18 May 1847 Lezima DESHOTEL (b. 25 Jan. 1830;
d. after 1872))

ELIZABETH PAUL FONTENOT (b. 4 April 1825; d. after 1854;
m. 11 Feb. 1847 Samuel REED Jr. (b. ; d.))

FIVE OTHER CHILDREN born but died in infancy: Ann 11
Oct. 1816; Nanci 26 Feb. 1818; Joseph 28 July 1823;
Pierre 12 Aug. 1827; and Louis 30 Mar. 1830.

*Our Ancestors

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FIFTH GENERATION - PIERRE'S LINE

MARIE LOUISE FONTENOT (b. ca. 1793; d. in Praire Faquetiaique; m. 24 May 1814 to:) HENRY MCAULEY (b. ca. 1782; d. before May 1845. Olive's marriage.) His parents are Patrick MCAULEY of Ireland and Nancy IVY (AYBE)(JERSEY)(AIDE)(ERVY) of Virginia.

CHILDREN:

EMERANTE (MIRANTE)MCAULEY (b. 10 May 1815; d. between 1860 and 1870; m. 4 Feb. 1839 Henry Paul FONTENOT (b. 24 July 1813; d. 20 Dec. 1883))
ELOISE MCAULEY (b. 21 Aug. 1816; d. ; m. 23 Dec. 1833 Baptiste SOCIER (b. ca. 1814; d.))
CELESTE MCAULEY (b. 4 Feb. 1818; d. ; m. 25 April 1838 Lastie AUCOIN (b. 9 May 1819; d.))
HYACINTHE (JACINTE) MCAULEY (b. 18 Dec. 1820; d. 16 June 1860; m. 21 Feb. 1843 Auguste Louis JEANSONNE (b. 5 April 1816; d.))
HENRY PATRICK MCAULEY (b. 15 Dec. 1821; d. ; m. 30 May 1842 Clara Felicite DAVID (b. ca. 1825; d.))
MARIE LOUISE MCAULEY (b. 11 April 1826; d. ; m. 6 May 1845 Nolen Auguste FONTENOT (b. , bt. 4 April 1809 at 5 mos.; d.)). Nolen's parents were Auguste Jacque FONTENOT and Emelie AUCOIN. Auguste's parents were Jacque FONTENOT and Eulalie DOUCET.
Jacque's parents were Philippe FONTENOT and Marie BRIGNAC. (See Third Generation - Philippe.)
MARIE OLIVE MCAULEY (b. 3 Mar. 1828; d. ; m. 15 May 1845 Jean Baptiste FUSELIER (b. 4 April 1824; d.))
ADELE MCAULEY (b. 14 July 1830; d.)
CECILE (CELINE) MCAULEY (b. 12 April 1832; d. 31 May 1882; m. 21 Feb. 1852 Etienne Louis FUSELIER (b. 1 Mar. 1813; d.))
DON LOUIS MCAULEY (b. 22 April 1838; d.)

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FIFTH GENERATION - JOSEPH'S LINE

SIPHROY (LEUFROY) GUILLORY (b. 3 Feb. 1791?; d. 1861 succ. 2475; 1st m. 30 Jan. 1815 to:) EUPHROSINE JEANSONNE (JOHNSON) (b. 15 May 1794; d. 1856 succ. 1980). Euphrosine's parents were Jean JEANSONNE (b. ca. 1747; d. ca. 1822 succ. 265) and Anastasie PREJEAN (b. ca. 1750; d. 1829 succ. 514). Both "d'Acadie" -- from Acadia. Siphroy married Therese VEILLON, widow of Henry Soileau, between 1856 and 1861.

CHILDREN:

SIPHROY GUILLORY (b. ; d. 4 Dec. 1815 at 1 mo.)
SIPHROY (LEUFROY) GUILLORY (b. 9 July 1817; d. ; m. 11 Jan. 1842 Christine FUSELIER (b. ca. 1822; d.))
ELOISE GUILLORY (b. 1 Aug. 1820; d. ; 1st m. Jean Pierre SEILLANT (b. ; d. prior to 1854); 2nd m. 25 July 1857 Emile C. FUSELIER (b. ; d.))
MIRZA S. GUILLORY (b. ; d. ; m. 21 Feb. 1843 Louis Baptiste GUILLORY (b. ; d.))
JOSEPHINE S. GUILLORY (b. 18 Dec. 1822; d. 29 Nov. 1893; m. 27 Feb. 1843 Jean Bertrand POUSSON (b. ca. 1814; d. 19 Mar. 1881))
JOSEPH (SIPHROY) GUILLORY (b. 16 June 1825; d. ; m. 21 April 1846 Marie Aglae VEILLON (b. 31 Oct. 1828; d.))
ADELE (ODILE) GUILLORY (b. 27 Mar. 1830; d. ; m. 15 Oct. 1855 Bertrand POUSSON (b. ; d.)). Bertrand is the brother of our ancestor Jean Bertrand Pousson.
DALICOUR GUILLORY (b. 21 Feb. 1834; d. ; m. 16 Jan. 1862 Julia FONTENOT (b. 14 Mar. 1840; d.)). Julia is the daughter of Olin P. FONTENOT and Sophie BORDELON. Olin is probably the Olimpien born in 1805, son of Philippe FONTENOT and Francoise BERZA. Philippe is the son of Jean Louis FONTENOT and Marie Francoise DOUCET. (See Second Generation).
EUPHROSINE GUILLORY (b. 29 April 1840?; d. ; m. 30 Sept. 1856 Matthew POUSSON (b. ; d.)). Matthew's parents were Godwin POUSSON and Anne LADE (LADE) of France who never came to America. Matthew is probably a first cousin of Jean Bertrand Pousson.

*Our Ancestors

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PAUL FONTENOT and ROSALIE MCAULEY

Paul was born near Washington, Louisiana, in 1777, at the time of the Revolutionary War; his father Philippe dit St. Philippe and mother Marie being 50 and 45 years old respectively. He had 7 older brothers and 4 older sisters ranging in ages from 3 to 29. He was next to the youngest, his youngest sister, Marie Jeanne, being born three years later. His maternal grandmother Marie Turpin, age 90, was still living with them but probably did not live long enough for him to remember her. A child of his parents' old age, he never knew grandparents.

Paul's childhood was during the time of the cattle boom and no doubt he was a cowboy from an early age, having 7 older cowboy brothers to admire and teach him. During his childhood, the large herds of cattle were being grazed in Prairie Faquetaic and Prairie Mamou -- that area east and west of Ville Platte and Chataignier. It must have been a great adventure for Paul to follow his older brothers and cousins at roundup time on the prairies, when his parents temporarily relieved him of his corn and cotton chopping duties at home. That area around Chataignier point, a favorite cattle roundup location which provided adventure for Paul as a youth, was later to become his home as an adult.

Young Paul experienced sorrow and heartache very early in his life. An older sister died when he was only eleven. An older brother and sister died when he was about fifteen. His first son Paul Jr. died shortly after birth on March 31, 1799, when he was only twenty-two. Eight months later, December 5, 1799, his mother died. Two years later, November 27, 1801, another older sister passed away, and three months following another older brother, Louis, died. Then, a little over a year later, on July 21, 1803, his young wife of 23 passed away leaving him with two infant daughters, ages two and three.

We do not know how Paul managed during the next three years, but on July 26, 1806, he married Rosalie, the young 18 year old daughter of Patrick McAuley, who lived about two miles west of his home near Chataignier. Paul was then 29. In their marriage property agreement (28), Paul attempted to establish community property ownership with her so that she and their children would participate as though there had been no previous marriage. This objective, being impossible to effect under Louisiana law, was apparently brought up by Raphael Manuel, husband of Marie Jeanne, daughter by his first marriage. He and Paul entered an agreement on September 8, 1825 (29) wherein Paul assigned to him land, including a house in which he lived, and cattle representing his wife's share of her mother's estate. It is interesting that Marie Jeanne did not participate in either Rosalie or Paul's estate. Marie Josephe, who married

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Marcellin Deshotel, did not participate in Rosalie's estate, but did participate in Paul's estate. All this suggests the family worked out these problems amicably, and Paul was accomodating to his children and their spouses. No legal conflicts are on record, despite seemingly erroneous property division, which leads the writer to believe Paul, with the knowledge of his children, made off-the-record adjustments equalizing these distributions to their satisfaction.

Paul acquired a Spanish grant to a 508 acre tract of land, now described as section 48, T5S-R1E, and section 49, T5S-R2E, before the Louisiana Purchase, probably about the time of his first marriage in 1798. This was his homestead until he died in 1852. The southern boundary of the property is Bayou Marron, and the east boundary is present day Highway 29, between Chataignier and Ville Platte, extending about one mile thereon. The northern boundary commences at a point where Highway 1164 joins Highway 29. Highway 1164 forms the north and west boundaries of the property. (see II Map B).

Paul also acquired a 250 acre tract of land (30) on November 18, 1814, from Joseph Socier for \$25.00. This tract is the southern half of section 47, T5S-R1E, and is a long narrow tract adjoining the west boundary of the above property for about $\frac{1}{4}$ mile and extending west-slightly-north for about $1\frac{1}{2}$ miles. This tract was probably wooded or uncleared because of the low purchase price.

Part of the 508 acre tract, about 80 acres, was conveyed to Raphael Manuel, Paul's son-in-law, in 1825 as settlement of his first wife's estate. Apparently he made no other land transactions during his lifetime. Tax assessment, census and succession records show real estate owned only approximating the above two tracts.

Rosalie died in 1843, and a complete succession was filed for her estate. Part of the succession for Paul was lost, but from both successions we are able to reasonably ascertain the property they owned and how they were making their living.

Paul was a very successful rancher, probably the most outstanding cowboy of our line. He owned approximately 520 head of cattle, 67 horses and 32 sheep when Rosalie died in 1843. Although he farmed a small amount of cotton, because unsold cotton inventories were on hand upon his and Rosalie's deaths, cattle was his major source of income. This is further evidenced by his small number of slaves. He owned only 12 including 6 children ages 18 months to 15 years old, 2 adult men and 4 adult women. Since over half of his cattle and horses were gentle, needing feed and special care, his slaves were obviously employed for taking care of the family's grain and food crops and livestock.

There is a strong possibility that Paul also trained and sold horses and oxen as work (draft) animals, because at his wife's succession sale many of these animals were

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sold in pairs.

The succession shows a rather modest inventory of farm tools and equipment: one caleche (a horse-drawn open carriage) valued at \$21.00, one horse cart valued at \$10.00, one ox cart valued at \$9.50, two ploughs valued at \$6.75, one crosscut saw valued at \$4.00, one harrow valued at \$1.00, and one lot of sundries (probably hand tools), valued at \$6.50. This inventory is much too small for a large farm operation.

Paul did not own slaves in 1818, according to a parish tax roll, but by 1820 he had acquired a young couple under age 26. On an 1830 census, he had the same couple with their two children under age 10. Since he owned 12 slaves in 1843 when Rosalie died, he apparently had acquired more adult slaves between 1830 and 1843, during the period his three older sons Hypolite, Philippe Paul, and Henry Paul were marrying and establishing their own households.

Believing his wife would predecease him, Paul remained very active until her death. After her death, Paul at 66 substantially curtailed his ranch operation. The 250 acre tract of land acquired from Joseph Socier was conveyed to his sons Jean Baptiste and Philippe Paul in the succession; Paul keeping the original homesite now containing about 428 acres. He kept the small farm equipment, the 32 sheep, 100 head of gentle cattle (out of the 520 head), including two pairs of work oxen, 9 horses (out of 67), and the cattle brand "R3".

Of the 12 slaves, he kept Michael, 25 years old and Francoise, 19, with her 18 month old son, Alfred. He also kept Rose, 35, probably as his principal housekeeper to help his two daughters Rosalie and Elizabeth still at home. He also kept a young slave David, age 15 to work with Michael and with Paul's youngest son, Jean Baptiste Paul, age 22, who was single and still living with him. All the other slaves except Louis, 45, were taken in the succession by his married children who lived nearby. Louis was purchased by Lastie Lafleur, probably also living in the area.

It is interesting to note at this point that Paul's son Henry Paul, our direct ancestor discussed later, acquired only one slave in his mother's succession -- a young boy named Philippe, age 7.

In the War of 1812 Paul served in the 16th Regiment, 4th Brigade, 2nd Division of the Louisiana Militia. His regiment did not see military combat because it was kept in the Attakapas (St. Martinsville - Lafayette area) during the conflict (36).

On an 1850 census, two years before Paul died, he was living on the original homesite near his sons Philippe Paul and Henry Paul. Living with Paul was a William Pierre

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Aucoin, age 60, and Celeste Fontenot, age 70?. The Pierre Aucoin could have been his brother-in-law who married his younger sister Marie Jeanne Fontenot May 19, 1818, after her first husband, Joseph Saucier, died in 1815. The Celeste Fontenot was probably the daughter of Paul's older brother Jacque, who married Louise Saucier in 1805. Paul's daughters Rosalie and Elizabeth married in 1844 and 1847, respectively. Being rather wealthy, he probably asked Celeste and Pierre, both widowed, to live with him after his daughters married.

Since only the "Tableau" remained in Paul's succession file, I could not ascertain if any of the original homesite was divided among his children at his death. All had married by this time and they probably owned their own homes, therefore, decided to sell all the land for cash. Philippe Paul owned land across the highway from his father, and Henry Paul lived south of Philippe Paul along the road.

As stated above, Paul was successful as a rancher, having accumulated an estate valued at about \$13,000. He may have had slightly less business ambition and talent than some of his older brothers, namely Joseph LaRose, discussed above, who was most outstanding, and Louis who moved to Natchitoches and Jacque who also lived in the Chataignier area. I would judge that since Paul was almost a generation younger, he was at a somewhat economic disadvantage. By the time he reached maturity, outside capital was coming into the area to acquire the better tracts of land and to finance the large farm-ranch operations. The land Paul owned was not choice land, yet he remained at that location all during his life. I think Paul was one who strived for modest sufficiency and was content at a certain financial plateau. He was less financially successful than at least four of his older brothers, but much more successful than his children. However, this is understandable since his children lived through the Civil War and the terrible economic depression that remained until the 1880s.

I wish I could have found more personal information on Paul. Some family tradition was given to me by John C. Fontenot, who presently owns part of Paul's original home- stead. He said Paul's descendants were tall, musically inclined, and athletic. Some of these characteristics still remain in the family.

Although many of the Fontenots in our line living today are less than six feet in height, some are still taller. My Grandfather Henry Arnold, and several of his brothers, whom I knew well, were six feet or taller as was their father, Paulin, whom some living today remember. At least one of Paulin's brothers, Hypolite, was exceptionally tall, having to bend over to enter doorways. Therefore, the tradition is probably true that Paul and his sons were tall. A photograph of Paul's son, Henry Paul, seems to portray the frame and bone structure of a tall man, but since the picture is only of his upper body, we really cannot be sure.

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Information is much too limited to see a clear picture of Paul's character, but these are some of the things that draw me to him:

- (1) He's our first Fontenot cowboy of the wild west era, and was quite successful.
- (2) He had the most children of our ancestors - at least 15, 8 sons and 7 daughters.
- (3) I like the way he treated his children and their spouses in a double marriage situation. And...
- (4) I'm touched by his exceptional loss of loved ones: his parents, brothers and sisters and first wife while a teenager and young adult, 6 small children before their maturity, and finally his second wife, who was 11 years younger than he, predeceased him by 9 years.

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MARIE LOUISE FONTENOT AND HENRY MCAULEY

Marie Louise was born (ca. 1793) about seven miles northwest of Washington, where her parents Simon Fontenot and Marie Louise Moreau lived at the time. Her family moved to the Chataignier area when she was 7 or 8 years old.

Henry was born in Virginia and came to Louisiana with his parents around 1785, when he was about 3. His parents moved to Chataignier before Marie Louise's parents arrived there. When Marie Louise and her family moved to Chataignier (about 1-1/2 miles east of where Henry lived), and first met Henry, it obviously wasn't love at first sight because he was about 19 and she was 8.

Except for a church record of their marriage on May 24, 1814, and the birth of their children, little information could be found on Henry and Marie Louise. The 1830 census shows them living in the Chataignier area near Paul Fontenot, our ancestor, but no land and slave transactions for them were recorded. Neither were there successions recorded for them upon their deaths; therefore, it is reasonable to assume Henry remained a farm laborer all his life and accumulated very little property.

When their daughter Marie Olive was married on May 15, 1845, Henry, her father, is shown as deceased on this record. Marie Louise was about 52 years old at that time and probably did not remarry, because no such record was found.

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SIPHROY GUILLORY AND EUPHROSINE JEANSONNE (JOHNSON)

Siphroy was born February 7, 1791 when his parents resided in Grand Prairie (see 4 Map A). He and Euphrosine lived in this area during their early adulthood because the first record of them in Chataignier was the 1830 census. On July 28, 1818 they acquired about 70 acres of land from Augustin Guillory (his older brother) on Bayou Cataro, in Grand Prairie, which probably was their residence until they moved to Chataignier in the 1820's.

After relocating they probably lived northeast of Chataignier on Hwy. 1165 about 600 yards from the point where Hwy. 1165 joins Hwy. 29 (the Chataignier-Opelousas road). The tract is Sec. 32, T5S-R2E and contains approximately 72 acres (V, Map B). They also owned about 400 acres north and west thereof.

When Euphrosine died in 1856, their combined estate was valued at \$4,417.15. Her succession shows they owned two male slaves: Thomas and John. Also, they owned a 10 year old girl named Dima. In the succession, Siphroy kept Dima along with Thomas, who was probably her father. He also kept the 72 acre homesite (V, Map B) with an 80 acre tract which seemed to be adjoining on the north. Only 20 head of cattle appeared on the succession.

Apparently Siphroy was more farmer than rancher. When he died in 1861, there were inventories of cotton, corn, tobacco, but few cattle. Records never list him owning more than two or three slaves. The inventory of oxen and farm tools was also very small. It is reasonable, therefore, to assume he remained a rather small farmer all his life.

A heart warming story about Euphrosine's mother, Anastasie Prejean, comes to us through family tradition. She and her older brother, as orphan children, came to Louisiana in the Acadian migration from Nova Scotia (Acadia). During a march in Louisiana, they were separated from the group. Wandering alone in the wilderness for several days, they came upon a herd of sheep. Being very hungry they killed a lamb and began to eat when suddenly the owner appeared at a distance coming toward them. Anastasie sat on the lamb, covering it with her skirt. But when the owner arrived, her scheme was detected; the lamb's tail was showing. Realizing their pitiful condition, the owner took them into his home and reared them as part of his family.

There is a slight variation to the story. Another version states the separation from the group resulted from a shipwreck.

Whether this be legend or fact, the writer was unable to prove. The 1766 census shows Anastasie, age 15, as the daughter of Amand Prejean and Magdaleine Martin. They lived near Donaldsonville on the west back of the

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Mississippi River. If the story is true, then Amand and Magdeleine were her adoptive parents. Maybe the early records of that area would reveal this, but I did not make the trip to research the matter.

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FIFTH GENERATION - PHILIPPE'S LINE
SIXTH GENERATION - PIERRE'S LINE

HENRY PAUL FONTENOT (b. 24 July 1813; d. 20 Dec. 1883; m. 4 Feb. 1839 Opelousas to:) EMERANTE (MIRANTE) MCAULEY (b. 10 May 1815; d. between 1860 and 1870)

CHILDREN:

PAUL HENRY FONTENOT (b. 27 Oct. 1839; d. ; m. 28 Mar. 1861 Marie Louise YOUNG (b. ; d.)). Louise's 2nd m. 29 Dec. 1866 Lastie F. Manuel (b. ; d.)) *PAULIN FONTENOT (b. 22 June 1842; d. 28 Oct. 1920; m. 14 Jan. 1864 Phelomene POUSSON* (b. 26 Nov. 1845; d. 10 Oct. 1929). HYPOLITE FONTENOT (b. 2 Mar. 1844; d. ; m. 17 July 1868 Octavie ARDOIN (b. 28 July 1849; d.)) HENRY PAUL FONTENOT JR. (b. 6 Jan. 1846; d. 27 June 1896; m. Feb. 1870 Louisa ROGEAU (b. 23 Jan. 1852; d.)) DON LOUIS FONTENOT (b. 14 Oct. 1849; d. 25 Jan. 1926; m. 6 Jan. 1871 Alidee (Marie?) FRUGE (b. 25 Aug. 1854?; d. 12 Apr. 1941)) EMERANTE FONTENOT (b. 7 May 1853; d. ; m. 19 May 1869 P. MANUEL (b. 27 Jan. 1850; d.)) RAYMOND H. (AUREMON) FONTENOT (b. 18 June 1856; d. 27 May 1881; m. 17 Apr. 1875 Melanie FONTENOT VP Ch. (b. 22 Jul. 1856; d.)). Melanie is the daughter of Louis Jacque FONTENOT and Melanie DESMARETS. Louis' parents are Julien FONTENOT and Celeste FONTENOT. Julien's parents are Jacque FONTENOT and Eulalie DOUCET. Jacque Fontenot is the son of Philippe FONTENOT - See Third Generation - Philippe. Celeste (or Celestine) Fontenot is the daughter of Louis FONTENOT and Marie JOUBERT. Louis is the son of Joseph FONTENOT and Marie Jeanne BRIGNAC - See Third Generation - Joseph.

*Our Ancestors

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SIXTH GENERATION - JOSEPH'S LINE

JOSEPHINE S. GUILLORY (b. 18 Dec. 1822; d. 29 Nov. 1893;
m. 27 Feb. 1843 to:) JEAN BERTRAND POUSSON (b. ca. 1814; d. 19 Mar. 1881).
Jean Bertrand's parents are Guillaume POUSSON and Anne DUPUY who apparently never lived in Louisiana. Jean Bertrand came here from France between 1840 and 1843. He is not shown on the 1840 Census of Louisiana.

CHILDREN:

JOSEPHONE (ALIDA) POUSSON (b. ca. 1844; d. ; m. 20 Feb. 1862 Isidor ESPARGILIER (b. ; d.)) *PHILOMENE POUSSON (b. 26 Nov. 1845; d. 10 Oct. 1929; m. 21 Jan. 1864 Paulin FONTENOT* (b. 22 June 1842; d. 28 Oct. 1920)) TECIA (LATITIA) POUSSON (b. 26 Jan. 1848; d. ; m. 13 Dec. 1866 Alexandre Bienvenu LANCLOS (b. ; d.)) BERTRAND POUSSON (b. June 1850; d.). He left Chataignier as a young man and was never heard from again. GUILLIAM POUSSON (b. ca. 1852; d.). JEAN DUREL POUSSON (b. 23 Aug. 1855; d. 16 Jan. 1932; m. 16 Nov. 1881 Virginie FONTENOT (b. 2 Aug. 1866; d. 22 Nov. 1941). Virginie's parents are Louis Auguste FONTENOT and Emelie (Meline) SAUCIER. Louis Auguste's parents are Louis Auguste Jacque FONTENOT and Josephine Simon FONTENOT. Louis Auguste Jacque Fontenot's parents are Auguste Jacque FONTENOT and Emilie AUCCOIN. Auguste Jacque Fontenot's parents are Jacque FONTENOT and Eulalie DOUCET. Jacque Fontenot's parents are Philippe FONTENOT and Marie BRIGNAC - See Third Generation - Philippe. Josephine Simon Fontenot is the daughter of Simon FONTENOT and Theotiste DESMARETS. Simon Fontenot is the son of Philippe FONTENOT and Marie BRIGNAC - See Third Generation - Philippe. IZAAC (IZIE) POUSSON (b. 28 Oct. 1857; d. ; m. 31 May 1886 Mary BEAUFORT (b. ; d.), both of Welsh, Louisiana. TONIS (TYAI) POUSSON (b. ca. 1856; d.)) GODEFROY ISAAC POUSSON (b. 20 Feb. 1860; d. 1 Sept. 1860 at 5 mos. and 11 days old) STANISLAS POUSSON (b. 18 Sept. 1861; d. ; m.) JOREME (GEREMIE) POUSSON (b. 18 May 1864; d. ; m.)

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LIFE AND ATTITUDES OF PRAIRIE CREEOLS (CAJUNS)
PRAIRIES: FAQUETAIC AND MAMOU
1850 - 1870

Creoles are descendants of French and Spanish settlers of Colonial Louisiana, born and reared there and preserving their characteristic speech (usually French) and cultural lifestyles. The term "Cajun" is more common today, but properly refers to persons of Acadian French descent. In the middle 19th century there probably was no distinction between the terms and none is intended herein.

Prairies Faquetaic and Mamou generally comprised the areas of present day Evangeline and Acadia parishes, which between 1840 and 1868, were the western prairies of St. Landry Parish. These prairies were separated by Bayou des Cannes which follows an irregular course from the little town of Evangeline to near Ville Platte. The eastern portion was called Prairie Faquetaic and the western portion Prairie Mamou.

Between 1800 and 1872 most of our ancestors lived in the center of this region within a three mile radius of the small town of Chataignier.

In late 18th and early 19th centuries, the two prairies were large livestock ranges, but as more homesteads were established, the larger herds were grazed farther west between the Mermentau (and its northern extension, Bayou Nezpique) and the Sabine Rivers, the area which in 1840 became (Imperial) Calcasieu Parish and today comprises Calcasieu, Cameron, Jefferson Davis, Allen and Beauregard parishes.

Most residents of Prairies Faquetaic and Mamou were small farmers and ranchers growing corn, cotton, rice, sweet potatoes, sugar cane, vegetable crops and cattle; cotton and cattle usually were their chief sources of income. Cultivated plots were enclosed by wooden fences to protect them from livestock grazed on open land.

Crop cultivation and harvesting was done mostly by manual labor; however, oxen and mules were used to pull simple plows, carts and wagons. Mechanical farm equipment (tractors, rice binders and threshers, hay balers, etc.) was not yet in use. During the winter months, they cut wood, repaired fences and buildings, fed livestock, hunted and trapped wild game.

Hunting, fishing and trapping were much more prominent than now for wild game was plentiful and one could easily and economically provide a portion of family needs while selling the excess to merchants. The "Opelousas Courier" newspapers made seasonal references to this produce in the market place. Our ancestor, Henry Paul Fontenot, gave "hunter" as his occupation on the 1850 census.

The price of cattle in 1843 was \$5 to \$10 per head (46), but by 1883 cattle was selling for \$20 to \$25 per head (47). The care of cattle required little outlay of money and labor, being grazed on open land with minimal feeding, if any, during the winter months.

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Despite open range land (unfenced), there seemed to be a parallel between cattle and land ownership in the Chataignier area. Apparently, towards the middle 19th century, smaller ranchers preferred to keep their herds within a few miles of their residences rather than on the vast open ranges west of the Mermontau River (Calcasieu country). The author thinks this was due to the uncontrolled cattle rustling on these uninhabited prairies (discussed below). The risk and labor cost of cowboy surveillance on the larger prairies was too costly to small ranchers. It was more profitable to own land nearby for their cattle where they, in cooperation with neighbors, could give them better care; therefore, they acquired sufficient acreage nearby to support their cattle.

The writer's limited examination of the records revealed no evidence of commercial establishments in Chataignier before the 1840's. However, by 1850 there were sufficient residents in the area to support small commercial enterprises.

Our ancestor, Jean Bertrand Pousson, operated a small general store (perhaps the first) in Chataignier. He is shown as a "merchant" on the 1850 and 1860 censuses. It is family tradition that this was his first occupation in this country and that he periodically travelled to Washington, Louisiana by wagon to replenish supplies. He arrived from France after 1840, marrying a resident of Chataignier in February 1843. It is likely he established his store there in the early 1840's.

Dorsin La Fleur also had a store there prior to 1856 because in the succession of Euphrosine Jeansonne, our ancestor, on January 31, 1856, purchasers were required to make their payments at his store.

Valentine Savoy, one of the earliest settlers in the area, was the first man to begin the manufacture of spinning wheels and also operated a cotton gin and a saw mill (40).

The earliest recorded religious services in the area were in 1856 when Chataignier was a mission of the Catholic Church of Opelousas, but in 1869 it was created a separate parish, called Our Lady of Mount Carmel and a church was built (40). Prior to this, residents probably went to church in Ville Platte where a church existed as early as 1845 (52). It is family tradition that Henry Paul Fontenot and perhaps his wife were buried at the old cemetery in Ville Platte.

By mid-19th century, our ancestors in Chataignier as well as residents of other prairie areas, were caught in the midst of turbulent social strife caused by rampant lawlessness and the Civil War.

Southwestern Louisiana was infested with cattle rustlers and bandits who, not only robbed cattle on the prairies as they had for twenty years, but also began robbing the villages, breaking into stores, warehouses, etc. They also pillaged residences taking anything of value: money, saddles, horses, a wife's silk dress. Even churches were stripped of the sacred vases and cloth which adorned the altar (42).

The criminals succeeded in going unpunished by manipulating the existing legal system. They intimidated witnesses and jurors and packed the courts with those for whom perjury was as

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tasty as "filet gumbo." Law abiding citizens remained silent under fear of reprisal (42). Thus, the legal system was paralyzed and finally citizens had to take the law into their own hands (42).

Leaders in the villages of Lafayette, Vermillion and St. Martin parishes formed vigilante committees to restore order and drive these bandits from their parishes. By keeping names anonymous, they were able to get the cooperation of honest witnesses. When convinced of the criminal's guilt, they confronted him with the verdict, cow-whipped him and threatened hanging unless he left the state, never to return (42).

The system was reasonably effective in forcing criminals to move from their respective parishes, but most of them did not leave the state even under threat of death. Rather, they consolidated and strengthened their forces, establishing bases in the prairies of western St. Landry Parish (39).

Using hit-and-run tactics, they continued their raids inside parish lines, retreating to the safety of their bases after the strike. In response, the vigilantes led armed attacks against these bases, unfortunately often killing innocent prairie settlers and causing anti-vigilante sentiment among some prairie residents (39). By mid-1860, St. Landry Parish was the scene of bloody guerilla warfare (39). The fighting, however, was suspended during the 1860 Presidential campaign and the ensuing secession crisis (39).

The Civil War brought more social strife. Although Confederate and Union governments had majority support for the war, organized resistance existed in certain areas on both sides. In Louisiana, the opposition was greatest among the prairie Creole population in St. Landry Parish and was centered in Prairies Faguetaic and Mamou, where our ancestors lived. Whereas this opposition, also referred to as dissent, resistance or anti-war sentiment, was not felt by all Creoles, or even by all prairie Creoles, it was substantial in the western prairies of St. Landry Parish where our ancestors lived. Furthermore, it is rather clear that most of our family were opposed to the war, at least by the Spring of 1863.

In this discussion, seen through the eyes of the dissenting prairie Creole, the war, naturally, is critically perceived. Also, those who supported the war, (the majority of Union and Confederate citizens) are given little attention because the purpose of this paper is to better understand our ancestors, their views and attitudes and the conditions under which they lived.

There were many factors that contributed to the prairie Creole's anti-war attitude, namely, anti-vigilante sentiment, economic, cultural and moral convictions, early military defeats, Jayhawker uprisings, etc. These factors are explained in more detail as the political issues arise and military activities develop.

As mentioned above, the vigilante attacks against the prairie outlaws prior to the war had caused some anti-vigilante sentiment, because at times, innocent prairie settlers were killed in these encounters. This may have been one reason

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why many prairie Creoles opposed the secessionist candidate, John Breckenridge, in the 1860 election (64). The vigilantes were the political leaders and they were also pro-secession; therefore, the prairie Creoles' vote, in part, could have been a reaction against the "political establishment."

The main political issue in the 1860 election was secession from the Union to preserve slavery, the abolition of which would seriously impact the southern agricultural economy needing cheap and dependable labor that only slavery provided. Whereas few secessionists believed in advance that war, at least in the dimension attained, would result from secession, the Confederate attack on Fort Sumpter, commencing the conflict, occurred on April 12, 1861, only 17 days after the Louisiana Secession Convention was concluded.

Whether the prairie Creoles had foreboding of this when opposing secession in the 1860 election (64) is not clear, but by Spring of 1861, the political issue had become quite clear, namely, defending the institution of slavery by force of arms.

From the prairie Creole's perspective, this meant fighting a war to preserve the rich man's wealth (53). Most of them did not own slaves because they were too expensive, costing up to \$1500 in 1860. The economic imperative of slavery, so important to large plantation owners and merchants, had little value to the prairie Creole. "He could continue earning his keep on the prairies, without slaves or governmental aid, as he had done all his life, regardless who won the war."

Also, to a large degree, he was culturally isolated from the secessionist leaders: the large plantation owners, merchants, professionals and politicians. "Social class" was more exclusive in those days than now. The prairie Creole had retained since Colonial days, his simple lifestyle and zealously held to his French culture and language, most of them speaking only a few words of English. Living in the more isolated areas, he had little opportunity for formal education and little need for it, so he believed. While aware of his American citizenship, he still considered himself "French," in a cultural sense.

This separated him from the more educated and wealthy Anglo-Americans who had immigrated into the area during the antebellum period (1800 - 1860) and, by virtue of their wealth and talent, had acquired positions of political and economic leadership. Most Anglo-Americans were English-speaking and Protestant. Because of these language and social differences, Anglo-Americans regarded the prairie Creole as unintelligent and backward. The prairie Creole regarded them as a threat to his French culture and independence. He called them "les Americans," a term he used to denote cultural exclusiveness.

Therefore, he resented being drawn into a war which he considered was caused by an ideological dispute between "les Americans." Having shown his opposition to the secessionists in the 1860 election (64), he now blamed the Confederate leaders for this war. In any event, it was an "American war and he wanted no part of it" (63). Wealthy, foreign-born

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Frenchmen migrating into the area during the antebellum period were avoiding the conflict by sending their sons to France and/or filing foreign citizenship documents declaring their neutrality (60). "He, too, no less French than they, felt he had a moral right to remain neutral."

It should be noted, the prairie Creole did not have strong feelings about the morality or immorality of the "institution of slavery." Being accustomed to it since Colonial days, he viewed the issue as more economic than moral. Those needing slaves purchased them, if they had the means. However, most could not afford slaves and those who owned a few usually worked with them in the fields and had a close (almost family-type) attitude toward them, not far different from the relationship today between employer and domestic employees. Although there were physical abuses of slaves by a few Creole masters, there were also many examples of strong emotional ties between them and their black families. But the typical prairie Creole did not view slavery (or racial discrimination), of itself, unjust and immoral, as we do today.

To be sure, the Confederate Army's early military defeats in Louisiana also caused the prairie Creole to quickly lose confidence in the South's ability to win the war. The Union, with superior forces in men and equipment, consistently overran Confederate positions. The commercial centers of New Orleans and Baton Rouge fell to Union forces in 1862 and all the towns along Bayou Teche from present day Berwick, La. to Alexandria, including Opelousas, fell in 1863. Even Vicksburg, Mississippi was captured early, July 4, 1863.

Soldiers deserting in or paroled from these battles returned home not only with discouraging news of Union superiority, but also with tales of unbearable living conditions in Confederate camps due to shortages of food, medicine, and equipment. "If they did not die from battle they would surely die from malnutrition and disease" - and some did.

The prairie Creole's resistance to the war surfaced early. After the outbreak of hostilities, "few of them rallied to the Confederate colors in the ensuing months. For example, of the eighty-eight officers and men who enlisted in the 'Sons of St. Landry,' a Confederate company recruited in Opelousas and upper prairie areas, only twenty-eight percent were prairie Creoles" (39).

This opposition was intensified when the Conscription Law (the first in American history) was enacted on April 16, 1862. It was manifested by their reluctance to be conscripted (59) and their extraordinary desertions in the Bayou Teche military campaigns of 1863. It was said the guards around Camp Pratt (called Camp Purgatory by conscript trainees) were not there to keep outsiders out, but insiders in (65).

Major-general Richard Taylor, commander of the Confederate forces in the Bayou Teche campaign, during which many soldiers deserted, noted this problem when he stated: "I regret, however, to report that a very considerable number have voluntarily placed themselves within reach of the enemy by stopping at their houses in the parishes through which we retreated, a very large proportion of our army being composed of conscripts unwillingly put into service, and those who

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volunteered at a late date to avoid conscription" (58).

So numerous were the desertions during the 1863 Louisiana military campaigns that General Alfred Mouton's brigade, composed principally of Creole conscripts, dwindled from more than 3000 men to less than 800 by October, 1863 (61).

Unwilling to serve in the Confederate forces, those deserting, along with many conscript evaders, fled from Confederate impressment parties, most of them hiding-out in the sparsely populated prairies of Faquetaic and Mamou (55).

By Summer of 1863, new outlaw groups, called Jayhawkers, had emerged on the prairies of western St. Landry Parish. The most noted band, led by Ozeme Carriere (a 29-year old shiftless, thieving scoundrel), was based in Mallet Woods, seven or eight miles southeast of Chataignier. Thriving easily in times of ineffective government and discontent with the war, his gang rapidly increased its forces. To increase his power and influence, Carriere offered refuge to all those fleeing from Confederate impressment activity (39). Apparently many deserters and conscript evaders joined his gang at this time (55).

By February, 1864 Carriere's forces had increased to 1000 men and were the undisputed masters of the western prairies of St. Landry Parish. They had "established a defensive perimeter, stretching from Prairie Mamou to upper Vermillion Parish" (39).

This threatening situation was the subject of H.C. Monell's (Enrolling Officer of St. Landry Parish) letter to Major General Richard Taylor on February 13, 1864, wherein he said:

"These lawless bands are daily increasing in numbers; not only are they collecting the discontented whites and free negroes, but the slaves, already demoralized by the Yankees, are going to them every day, and my word for it, unless some protection is afforded by the military authorities, all the good, loyal, and honest men in the western part of the parish will have to flee from their homes and abandon the country. It is no longer the case of a few isolated desperadoes; the entire community in the western part of the parish is implicated in these organizations."

"I speak not from hearsay, but from my own knowledge, when I say that Carriere is daily becoming more and more popular with the masses, and that every day serves to increase his gang. These men are making the ignorant and deluded suppose that they are their champions, that their object in pursuing the course they follow is to bring the war to a close, and tell them if they could only make everybody join them the war could soon be brought to a close. These Jayhawkers, as they are termed, have stolen horses and pressed and stolen guns until they are well mounted and armed, and are now far too numerous for the limited force we have here to venture among them" (56).

The Jayhawkers attacked Confederate impressment parties, robbed isolated supply depots and intercepted cattle drives destined for the Confederate Army. They considered Confederate soldiers and sympathizers their enemies and threatened to kill

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"every damned Confederate" they could find (57). Families of Confederate soldiers were also in danger; the few conscripts answering the draft in February, 1864 stated: "they would never leave home until the authorities took steps to afford security for the lives of the defenseless ones they left behind them" (56). See also (66).

Apparently, by this time, most prairie Creoles were evading conscription, the Enrolling Officer of St. Landry Parish saying: "Until some vigorous measures are taken, the conscription in this parish may be said to be suspended, as every man who does not desire to report has only to go within the lines of the Jayhawkers to be perfectly safe from the officers of the law" (56).

How much conscription evasion was motivated from fear of Carriere's reprisals or how much emanated from the people's anti-war sentiment cannot be measured; it seems both factors fed each other.

In Henry Paul Fontenot's biography, we shall see that he and perhaps his entire family left the area during the war. The Jayhawker threat alone could have been reason enough for this action, particularly if he was not cooperating with them or desired to remain neutral. However, many living in the Chataignier area must have cooperated with the Jayhawkers, at least passively, by giving them food, equipment and other support. As stated above, they were too powerful to be resisted by residents alone. Moreover, the Jayhawkers were protecting some of their family members who had deserted or evaded conscription.

Such were the unbearable living conditions in the area in which our ancestors lived; conditions first resulting from anti-war sentiment, then exploited by criminals. Unfortunately, this situation persisted during the major portion of the war.

But by focusing on those who opposed the war, the discussion necessarily omits a tribute to those who fought with honor, dedication and courage, many giving their lives for a cause in which they believed and/or in loyalty to their newly formed country, the thirteen states of the Confederacy. The prairie Creole's anti-war sentiment was by no means unanimous or universal. Many served honorably after enlistment and conscription. Those who had substantial slave holdings enthusiastically supported the war effort.

To be sure, the war created bitter differences even among Creole families. Some were fighting and dying for the Confederacy in other parts of the country while others hid behind the lines of outlaws.

Carriere's dominance of Prairies Faquetaic and Mamou was broken in 1865 because of increased Confederate military attacks on his forces and the ending of conscription (39). The ending of conscription removed his main appeal to prairie residents, namely, the protection of conscript evaders. Carriere's forces then quickly dwindled to about 50 men by May, 1865 when he was killed "at the hands of Confederate conscripts returning home" (62).

The war ended in 1865, but it did not end the lawlessness and hatred so slow to heal after such prolonged social strife.

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After the war the South was economically devastated and its people, especially in St. Landry Parish, socially fragmented. Confederate political structures were dismantled and new ones responsive to Federal purposes were installed, causing further bitterness and reprisals. Old wounds were opened and new ones inflicted. Racial violence erupted due to the dislocation of former slaves who migrated to the towns and villages in dire poverty. Social disturbances continued for years. Jan Tate of Mamou, Louisiana is writing a book about this era which will surely provide greater insight into this turbulent period of St. Landry history.

It is easy for historians, especially unprofessionals like myself, to give too much significance to the sensational. My inner feelings tell me that because of my limited research and talent, I could well be guilty of this, and that life, at the time, perhaps was more tranquil and peaceful than herein presented.

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HENRY PAUL FONTENOT AND EMERANTE MCAULEY

Henry Paul was born July 24, 1813 when his parents were living about two and one-half miles north of Chataignier. Emerante was born May 10, 1815. Her parents resided in the area at the time, but owning no land they moved about as tenant farmers or laborers and the exact location of their residence could not be ascertained.

Emerante did not know her paternal grandparents because her grandmother died in 1800 and her grandfather about the time she was born. Her maternal grandparents, Simon Fontenot and Marie Louise Moreau, lived in the area and died after 1826, so she had childhood recollections of them. Henry Paul was born too late to remember any of his grandparents. Patrick McAuley and Nancy Ivy are Emerante's paternal grandparents and Henry Paul's maternal grandparents, thus making them first cousins. Emerante's mother, Marie Louise Fontenot, also makes them fourth cousins by the Fontenot line.

There are things in the records suggesting Henry Paul was a rather bright and ambitious young man. No schools were in the area during his childhood, the first known having been established in 1856 (40), yet he was the first of our Fontenot ancestors born in Louisiana who could read and write. He lived during the time the spelling of our surname changed from Fonteneau (Fontenau) to Fontenot. But he first spelled it phonetically: "Fontano," the way it was pronounced at the time (see specimen signatures following notes). This leads one to believe he may have taught himself because this spelling was uncommon. However by 1860, he was spelling it Fontenot. His mother's succession in 1843 shows him as the only member of the family who could write. He was also the administrator of his father's estate in 1854. Apparently he was considered the most educated in the family.

As the son of a rancher, he learned the business very early. He acquired 175 acres of land in 1831 when he was only 17 years old. This indicates he was already investing in cattle, because it was appropriate for cattle owners to have land in the area in which the cattle were being grazed.

Henry Paul and Emerante married February 4, 1839 when he was 26 and she 24. It is possible they first lived on the 175-acre tract acquired in 1831 (VIII Map B); the 1840 census seems to indicate this. It is family tradition they resided at III Map B where their son Paulin, was born in 1842. The original land acquisition of this property was not found, but census records after 1840 list them among people known to be residents of this vicinity. The legal description is: East 1/2 of the NE 1/4 of Section 31, T5S-R2E.

Siphroy Guillory, our ancestor, originally acquired such tract from the Federal government (Certificate 1751) on July 26, 1836. Sometime between 1836 and 1842, Siphroy must have conveyed half undivided interest to him because in the succession of Siphroy's wife in 1856, Henry Paul acquired the remaining undivided half interest. This conveyance and the census records support the family tradition that this was Henry Paul's main residence.

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Census record for 1850 shows his occupation as "hunter." Later census records show him as a farmer. He is never listed as "planter," a term sometimes denoting a more extensive farm operation. So we can assume he had a moderate-sized farm operation along with his herd of several hundred cattle, which provided a comfortable financial existence. He must have owned a few slaves because at least two slave transactions were found. Also, the 1860 census shows him owning real estate valued at \$926 and personal property valued at \$6,050, which probably included slaves. Adult male slaves cost \$1,000 to \$1,500 in 1860, so Henry Paul probably owned three or four slaves along with about 250 head of cattle at this time. Of the 131 families living in the Chataignier vicinity in 1860, only 17 were wealthier than he.

Emerante died between 1860 and 1870, probably during the Civil War. Social life was so strained at this time, a church funeral for her was probably not held because no church entry was recorded. Neither was there a succession for her estate.

By conveyance July 15, 1875 (41), Henry Paul seems to have divested himself of all his property except perhaps his homesite. The property conveyed totalled approximately 700 acres. The conveyance identifies tracts sold by giving only its size and the names of adjacent owners; therefore, it is difficult to pinpoint exact locations without a lot of work. However, some tracts were traceable to legal description, namely, the Bayou Cannes 175 acres (VIII Map B) acquired in 1831 from his uncle Francois' succession and all the NW 1/4 and portions of the SW 1/4 of Section 30, T5S-R2E (IX Map B) containing 176.42 acres acquired from Pierre L. Hebrand on June 19, 1860. Other unidentified tracts, for the most part, bordered the south bank of Bayou Marron. So obviously, he had acquired substantial grazing land for his cattle along the bayou reasonably near his residence.

The above sale in 1875 indicates he went into retirement at this time. The conveyance also suggests he was making a property division with his children in settlement of their mother's portion of the estate. Those children acquiring property in the sale (4 out of 5 purchasers were his children) signed notes to him for their purchases, some still owing the amount at his death. Although the records do not show this, it is highly probable he gave his children most of the cattle at this time, retaining only a few head for himself. When he died in 1883, he owned 80 cows and calves. His cattle brand was "J."

In his later years he, like his son Paulin (discussed below), loaned money to neighboring farmers. The banking system between 1860 and 1880 had completely collapsed; therefore, there was serious need for loan services which the more financially able provided. His succession shows 18 unpaid notes receivable totalling \$2,147.07, excluding a \$148.78 uncollectable account.

Henry Paul was active in the Democratic Party. On October 11, 1856 he attended a mass meeting of the party in Opelousas and was elected a Committeeman (50). In the 1856 Presidential campaign, Buchanan, the Democrat, received 1103

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votes to Fillmore's 807, parish-wide (51). In Chataignier, the vote count was 119 for Buchanan and 29 for Fillmore (51). So, Henry Paul did his work well. In 1860, however, the Chataignier vote was split - 54 for the Secessionist (Democrat) candidate, John Breckinridge, and 51 for the Abolitionist candidate, John Bell.

Henry Paul lived in one of the most difficult periods of St. Landry Parish history as briefly discussed above under the topic "Life and Attitudes of Prairie Creoles: 1850-1870." Recorded evidence as to how our family reacted to these social conflicts is not available; therefore, conclusions below are based on indirect evidence which may be proven wrong upon the discovery of more information.

Did Henry Paul and his family support the vigilante movement against the prairie outlaws prior to the Civil War? Probably yes, because Henry Paul had close ties with the Democratic Party and the vigilantes were party leaders. Also, there were vigilante committee members from Prairies Faquetaic and Robert present in the major military confrontation against the outlaws at Querre De Tortue (near present day Rayne, Louisiana) in 1859 (42, p. 237). Since these groups were from areas near where Henry Paul lived, it is likely he was an active participant or at least sympathetic with this cause.

Did Henry Paul and his family oppose the Civil War? Probably not at the beginning, but they seem to have lost faith in the Confederate cause by Spring of 1863 after the Union forces occupied Bayou Teche. His oldest son, Paul Henry, enlisted in the Confederacy before the Conscription Act of April 16, 1862 and served honorably. His second son, Paulin, our ancestor, was among the early conscripts in September or November, 1862. However, his son, Hypolite, 18 years old on March 2, 1862 and Henry Paul, Jr., who became 18 on January 6, 1864, were never conscripted, although of conscription age. Also Paulin, captured April 14, 1863 during the Battle of Irish Bend at Franklin, Louisiana, later took the "Yankee Oath" and was not subsequently reimpressed into military service. The Confederate Army would have regarded Paulin and his younger brothers, as fugitives from military service under these circumstances. Also, the fact that no succession or church record was made of Emerante's death lends some credence to the family's being opposed to the War, because Affidavit of Allegiance to the Confederacy was required as a precondition to the legal administration of estates (67).

Of course, each above piece of evidence taken alone is inconclusive, but taken together the evidence suggests anti-war sentiments and also probable cooperation, at least passively, with the Jayhawkers at some time during the war. The Jayhawkers were at the height of their power and influence in the Chataignier area during 1863-1864 and must have had the cooperation of most residents there, at that time at least.

A bit of family history given by Leta Phillips, daughter of A.O. Fontenot and Germaine Fontenot, seems very creditable in light of the above historical information. She was told

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that Henry Paul was opposed to the Civil War and had driven his cattle toward the Texas border apparently to avoid their confiscation by Confederate and Union forces (more probably the Jayhawkers). This verbal history seems consistent with another story given to me by Arduce Fontenot, son of Paulin Fontenot. Paulin told Arduce that during the Civil War, he drove cattle from the Sabine River to Alexandria and the Atchafalaya River. It is highly probable that Henry Paul and his family left the Chataignier area during the war (perhaps returning only occasionally) and his sons were able to avoid military induction or reinduction because of their frequent absence from the parish and their involvement in this vital economic activity of moving cattle from Texas to the river ports of Louisiana.

The governments of St. Landry and Calcasieu Parishes were greatly disrupted during the war and Calcasieu Parish was so sparsely populated it would have been easy to evade military service if one chose to do so. In 1860 there were only 855 families living in (Imperial) Calcasieu Parish, which included all of southwest Louisiana between the Mermentau and Sabine Rivers.

Henry Paul's oldest son, Paul Henry, enlisted in the Confederate Army in March, 1862 and never returned. The year before enlisting he was married to Marie Louise Young, but on December 29, 1866, Marie Louise married Lastie F. Manuel. Before the second marriage could be consummated, proof of Paul Henry's death was necessary. The proof was supplied by Henry Paul's affidavit of December 27, 1866 wherein he stated: "On the 23rd day of March 1862, my son Paul volunteered in Captain Affutes Company for Confederate Armies and since the surrender of the Confederate Army, I have not heard from him and do solemnly think that my said son Paul is dead or otherwise he should have written to me or returned home."

There is a Civil War record for a Paul H. Fontenot which is obviously Henry Paul's son. This record shows him as being wounded on August 27, 1862 and hospitalized only a few days. He was promoted to 5th Sergeant on April 1, 1864, but captured on May 12, 1864 at Spottsylvania, Virginia. He was paroled February 25, 1865 at Elmira, New York. Since he was paroled during the winter months, it's very likely Paul Henry died on the way home as was the case with so many paroled soldiers. The soldiers had to get home on their own resources and this would have been most difficult to do from New York in the winter months while the war was still going on. Please refer to Paul Henry's excellent war record, page 69, prepared by Nelson Fontenot and made a part of this paper.

Our family, as many others, suffered much economic loss during the Civil War. Henry Paul's estate was valued at about \$7,000 on the 1860 census, but by 1870, the value of his estate was only \$450.

The 1870 census shows the following members of Henry Paul's household: Henry Paul, Jr., age 24 and his wife Louisa, age 18; Oremont (Raymond), age 14; a black servant, Marie Thereze, age 30; her two mulatto male children, Early, age 10 and Thomas, age 4. Marie Thereze may have been a former

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slave who stayed with the family as housekeeper after Emerante's death a few years earlier. Henry Paul, Jr. and Louisa had married in February, 1870, so apparently Marie Thereze had been the principal housekeeper before Louisa joined the household. The 1870 census shows Hypolite, Henry Paul's third son, living next to them.

The 1880 census shows Henry Paul, age 66, as part of Hypolite's household, but there is a notation that Henry Paul was living at home. Obviously, he had retired and was living alone in his home next door to Hypolite and his family.

Between 1880 and December 20, 1883 Henry Paul apparently had to be cared for by his children because Henry Paul, Jr., who was the administrator of his estate, notes in the succession that his father resided with him in Prairie Mamou when he died on December 20, 1883. His succession (#4489) shows assets owned of \$4,468.07, including cash of \$1,116.00, cattle and other livestock valued at \$1,205.00 and notes receivable of \$2,147.07. His real estate and most of his cattle were conveyed to his children in 1875 as above stated, because his succession showed ownership of only 80 cows and calves and no real estate.

I asked Arduce Fontenot, one of Henry Paul's grandchildren, if he had heard any human interest stories about his grandfather. Arduce was born 8 years after his grandfather's death so he would have no personal recollections of him, but he told me his father had recounted an amusing incident which happened at Henry Paul's home during a Sunday afternoon family reunion. Henry Paul kept goats in the farmyard surrounding his home and barns to keep the grass clipped. The goats were playing on a two-wheeled ox cart in the farmyard, walking in single file up the tongue (the pole from which the cart is drawn) onto the cart bed. When the cart was filled, it would suddenly tilt backwards to the ground, forcing the tongue into the air and causing the goats to jump off the rear of the cart. As the goats dismounted, the tongue, of course, would slam to the ground. The process was repeated until finally the tongue rose as one goat was about to step on it. The goat froze in amazement as the tongue rose keeping its eyes upward on the rising pole, and of course, as the goats in the cart dismounted, the tongue fell, striking a death blow to the head of the observer below. The animal was immediately slaughtered and each family returned home with an unanticipated supply of fresh meat.

Henry Paul died in 1883, about 100 years ago; therefore, there should be more tradition about him among his descendants living in the Chataignier area if we could locate them.

From this historical glimpse of Henry Paul, we see a man of ambition and accomplishment much like his father before him. He obviously would have been very wealthy, had it not been for the Civil War and the economic disaster following it. We also see evidence of close family ties. Both Paul and Henry Paul chose to remain single after their wives predeceased them, and generously shared their estates with their children.

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JEAN BERTRAND POUSSON AND JOSEPHINE S. GUILLORY

Jean Bertrand came from France between 1840 and 1843. The first record of him in this country is his marriage to Josephine on February 27, 1843. He was born in 1814 and Josephine on December 22, 1822, so he was 28 and she was 20 years old when they married.

Josephine was living with her parents in Chataignier, La. when they married, so we can assume Jean Bertrand had settled there shortly after his arrival from France. He was an educated man, having studied for the priesthood before immigrating to Louisiana. He came to Chataignier to open its first general store, perhaps on the advice of merchants in Opelousas and Washington, La., who were aware of economic needs in the area.

Residents of Chataignier in 1840 had to travel to Washington and Opelousas for supplies, a 15 to 20 mile oneway trip by wagon. Ville Platte had small stores, but Bayou Marron, a rather large stream, had to be crossed to reach there, so a store in Chataignier was more convenient and needed. However, it obviously was not very profitable at first because of the small number of people in the area.

But the population of Chataignier increased substantially between 1840 and 1860 and Jean Bertrand's store was successful; in 1860 the census shows his personal property (probably merchandise inventory) valued at \$4,000 and real estate valued at \$4,000. He also had competition. Dorsin P. Lafleur had a successful store with \$5,000 inventory and three others: Octave Fusillier, Onile Deville, and Homer Lafleur were listed as merchants with personal property of \$150-\$300. Paul Henry Fontenot, the older brother of Paulin Fontenot, was a clerk in Octave Fusillier's store. Octave could not read and write, but Paul Henry could, so obviously he was employed to run the store. The area also had a doctor, a lawyer and several blacksmiths.

Jean Bertrand's financial success was further evidenced by his ability to invest in land. On November 5, 1847 he acquired sixty acres from the estate of Jean Pierre Soilou, probably his first land purchase. Then in the 1850s he purchased 332 acres in Section 6, T6S-R2E, which is part of the village of Chataignier, south of the main east-west road at the point where it turns north to Ville Platte. This became his principal residence and was near his business (VI Map B).

By 1860 he was moderately wealthy, owning about 600 acres of land, but his actions thereafter clearly reflected his desire to share all he had with the Church and his family. A devout Catholic, his first wish was to have a church built in Chataignier next to his home. Therefore, sometime in the early 1860s he gave sixty acres of land out of Section 6, T5S-R2E to Archbishop Odin for this purpose. Chataignier was then a mission of the Catholic Church in Opelousas,

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but he hoped it would have its own parish. A small mission church was constructed on the donated property, because it is family tradition his daughter Philomene and Paulin Fontenot, our ancestors, were married in that church, January 14, 1864. A separate parish, called Our Lady of Mount Carmel, was established in 1869, so Jean Bertrand's desire was realized. The original church, however, is no longer on the donated property, but in its place is a small chapel where funeral services are conducted. The parish church was moved to another location, but a chapel had to be maintained because the deed required that religious services had to be held on the premises; if not, the land would revert to his heirs.

His generosity to family is also seen at this early date. The Civil War brought financial disaster, yet he managed to retain all his land. But his store was closed sometime during the war years and apparently was not re-opened; he is listed as a farmer on the 1870 census. By 1867, his three older daughters had married, but eight minor children, ages 3 to 17 still needing care, were at home. One would expect him to keep all the land to provide for the younger children, leaving the support of the married daughters to their husbands; yet he shared, giving each married daughter forty acres "to assure them a residence" (71).

Jean Bertrand and Josephine were still in Chataignier in 1870; the census shows them living next to Philomene and Paulin. They owned land valued at \$900 and personal property of \$600. Before August 9, 1872, however, the family moved to what is now the village of Lacassine, La., because on such date Jean Bertrand sold all the remaining land for \$1100.66, the deed stating he was a resident of Calcasieu Parish (72). This move was probably made in the fall of 1870 or spring of 1871, at the time Paulin and Philomene left.

Considering their close ties to the Church and the community their decision to leave must have been extremely painful. According to family history from Philomene, they left because of uncontrolled lawlessness and violence. See discussion above titled "Life and Attitudes of Prairie Creoles 1850-1870".

Jean Bertrand and Josephine may have been the first residents of what is now the village of Lacassine. Old deed records of Calcasieu Parish were lost in the 1910 fire, so the writer could not prove this, but a close examination of the 1880 census suggests they were the only settlers there besides a group of laborers who had recently arrived from Indiana to build the railroad: these men were boarding with a James Sculley who obviously was the gang foreman and in charge of the recently built railway station house.

The census taker in 1880 recorded 15 families between Narcissus Lambert, a former slave, who resided near the Irrigation Pump, between Hayes and Lacassine, and Jean Bertrand's residence. Settlers still lived adjacent to the bayous and gulleys. These 15 families likely settled

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on both sides of the gulley which begins at Lacassine (near Jean Bertrand's homesite) and empties at the junction of Bayous Lacassine and Chene near where Lambert resided. The census taker was travelling north from this junction to Lacassine; Jean Bertrand was next to the last and the Sculley railroad house was the last resident listed. After a break in census entries at this point those who followed seemed to be living at Le Bleu Settlement on English Bayou (now Chloe La.). Therefore in the absence of more reliable evidence to the contrary, the census gives reason for believing Jean Bertrand and Josephine were the first settlers of the village of Lacassine.

Unfortunately, too little information about these exceptional ancestors comes down to us. Jean Bertrand died in 1881, so he lived only ten years in Lacassine. He is most remembered there for his religious activity and generosity to the Church.

During the 1870's, he was the principal religious educator in the community, traveling to the Hayes-Bell City area to teach children and adults the Catholic faith and to prepare them for the sacraments. He and Josephine provided lodging for missionary priests and religious services were conducted in their home. It was said the Blessed Sacrament was kept in their home so people could come to pray.

With such religious fervor, it is easy to understand why Jean Bertrand's life ended the way it did, for it is said: "he gave all he had to the Church and died a pauper." This is historically confirmed because Paulin said the children even had to pay his funeral expenses. Moreover, his intention to die in this manner is evident from the way he disposed of his land.

It seems his principal land holdings after coming to Lacassine were: 40 acres, the NW 1/4 of SW 1/4 of Sec. 30, T9S-R5W, the tract on which the church and cemetery is now located at Lacassine; 40 acres just south of such tract, across the road, being the NW 1/4 of NE 1/4 of Sec. 31, T9S-R5W; and 40 acres of woodland, being the SW 1/4 of NW 1/4 of Sec. 8, T10S-R5W, which is about 3 miles southeast of Lacassine.

What he had successfully accomplished in Chataignier again became his burning desire in Lacassine, namely, to have a church erected next to his home. Only this time, it's clear he intended to give all he owned, his half share of all community property. Thus sometime in the 1870's, he gave the 40 acres in Sec. 30 (the church and cemetery property) and half of the woodland in Section 8 to the Church so that when he died he had given all back to the Lord, keeping nothing for himself. His sole testament was a small iron cross which he fashioned with his own hands with instruction that it be placed on his grave and he be buried on the bare land he gave, certain that one day a church would be built there.

He was the first to be buried on the property, but today many, many more silently accompany him and, as he had envisioned, a church also stands there. Over their graves is

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a modest monument to him and Josephine and in its shadow is the simple iron cross he made. In imitation of his beloved Savior, he kept nothing for himself and gave so very much to others; yes, even now he gives to us, his descendants, as we ponder the life of this good man, Jean Bertrand Pousson.

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PAUL HENRY FONTENOT AND THE CIVIL WAR

It was a hot, dusty afternoon filled with the haze of gunsmoke and a bloody engagement called Kettle Run was taking place between Major-General Joe Hooker's Division of the Union Army of the Potomac and the Confederate forces of Major-General Richard S. Ewell of Thomas J. (Stonewall) Jackson's corps, Army of Northern Virginia.

The day was Wednesday, August 27, 1862 and Private Paul Henry Fontenot, age 22, Co. C, 6th Louisiana Infantry Regiment, was about to be shot. Almost seven months and miles behind him were the young wife and small store in Chataignier, La. he had left to enlist in the Confederate Army on Monday, March 3, 1862. When his training was completed, he was assigned to Brigadier General Richard Taylor's Eighth Brigade, "the Louisiana Tigers." The Eighth included the 6th, 7th, 8th and 9th La. regiments plus the Louisiana Battalion under Major C. R. Wheat and was destined to take part in most of the major battles fought in the Civil War.

The 6th Louisiana was at First Bull Run July 21, 1861, took part in Jackson's Valley Campaign, May and June 1862, the Seven Days Battle, June 26-July 1, 1862, and was slamming into the Second Bull Run battle coming up all too soon in September.

However serious Paul Henry's wounds were, the roll call shows him on duty for September 1862, so, fate being what it is, he was surely out of the hospital in time to take part in the Second Bull Run conflict.

Major Wheat had been killed at Garne's Mill June 27, a part of the Seven Days battle, and the affair of August 27 at Kettle Run (when Paul Henry was wounded), was a rear guard action on the Orange and Alexandria Railroad. so Ewell's men could disengage and rejoin Jackson at Bristoe Station shortly before Second Bull Run. Confederate forces at Kettle Run consisted of Early's Brigade, with two regiments of Hay's Brigade, including the 5th and 6th Louisiana under Colonel Henry Forno, two regiments of Lawton's Brigade and the batteries of Brown and Johnson.

The loss in this action was about three hundred killed and wounded on each side. Ewell left his dead, many of his wounded, and some of his baggage on the field. Private Fontenot, we may assume from the records, was treated and promptly released to rejoin his comrades in Co. C of the 6th Louisiana infantry with Ewell's forces.

By the fall of 1862 these Confederates had become a tough, seasoned force and the second battle of Bull Run was a bigger, harder, bloodier battle than the first with steady slugging replacing the stumbling retreats and panics of the first engagement and the casualties mounted. Losses for

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the Louisiana Brigade, now under Col. Harry T. Hays, totaled 361 at the end of the battle, September 2, 1862. Second Bull Run was a Confederate victory and Southern pride and confidence was mounting. The South believed that one Confederate could defeat any five Union solidiers and the record tended to bear them out. The next two years would see Paul Henry taking part in the following battles that ring with glory and deeds to be sung of in the corridors of time forever more.

Antietam - September 17, 1862. The Confederates took a dreadful pounding and had terrible losses - more than ten thousand men between dawn and dusk, a good fourth of all the men Lee had in the field. A sunken lane was so full of corpses that veterans referred to it simply as "Bloody Lane" from that day forward.

Fredericksburg - November 16, 1862. The Union forces charged against entrenched Confederates waiting on the hills. Division after division moved up to the attack, marching out of the plain, in faultless alignment, to be cut and broken and driven back by a storm of fire; hour after hour they attacked, until the plain was stained with blue bodies and not one armed Yankee ever reached even the foot of the hill. Total Union loss was 12,653. Hancock's Union division lost 42 per cent, probably all killed and wounded.

Chancellorsville - March 1-5, 1863. A personal triumph for Robert E. Lee; a brilliant stroke for the Confederacy. The man with all the odds against him, Lee, had taken desperate chances and had seen them pay off, while the man with everything in his favor, Hooker, had gone nervous and had seen his chances evaporate like the gun smoke shredding from the forest of spiky pines and saplings.

And yet this dazzling victory cost the Confederacy more than it could afford to pay; it killed Stonewall Jackson, who was literally irreplaceable. Loss to the Confederate Army here was 1649 killed, 9106 wounded, and 1708 captured or missing, a total of 12,463.

Jackson was accidentally shot by the fire of his own men shortly after 8 p.m. on the evening of Saturday, May 2, 1863 and died at 3:15 p.m. Sunday, May 10th. His last words were: "No, no, let us pass over the river, and rest under the shade of the trees." The Confederate Army would sorely miss him.

Gettysburg - July 1-3, 1863. This was the one the South had to win - and for the first two days of the battle July 1st and 2nd, 1863, the Confederates had things going their way. Richard Ewell's Second Army Corp., which included the Louisiana Brigade of Harry Hays (Paul Henry's unit) was part of the force that took the town of Gettysburg on Wednesday, July 1st. But it was the 3rd day and Pickett's charge that decided the course of the battle against Confederate forces and, while it did not seem so then, the future of the Confederacy.

At 3:10 on the afternoon of July 3rd, 1863, the men of Pickett, Pettegrew and Trimble took the first steps of the march that would assure them a place in history. Twenty minutes later the 10,500 Confederates that began the advance

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were beginning to retreat after suffering terrible losses. Actual casualties, that is killed and wounded, totaled 5675, 54% of the men that began the charge.

By the standards of nineteenth-century warfare, these losses were extremely high. Gudin's division at Auerstadt lost 41 per cent; the Light Brigade in its famous charge, 37 per cent; the Third Westphalian Regiment at Mars La Tour, 49 per cent. In the Civil War no comparably large body of troops suffered such heavy casualties in a single engagement. At Fredericksburg Hancock's Union division lost 42 per cent, probably all killed and wounded.

So the road ahead for the South became harder with Lee's retreat and the whole war after Gettysburg became, in the words of William Faulkner, a long "walking backward slowly" for the Confederates; and in the words of Capt. J.T. James, 11th Virginia. "We gained nothing but glory; and we lost our bravest men."

On the 1st day of April, 1864, Pvt. Paul Henry Fontenot became 5th Sergeant Paul Henry Fontenot and he had exactly forty-two days of service left in the Confederate Army.

The spring of 1864 found the Union Army, under U. S. Grant, driving toward Richmond while Lee's forces, outnumbered and outgunned, sought, found, and attacked the enemy in a vast stretch of dark, almost roadless, second-growth timber known as the "Wilderness." The battle lasted two days, the 5th and 6th of May, 1864. The woods took fire, helpless wounded men were burned to death, and wood smoke mingled with gun smoke to create a choking, blinding gloom. After the battle, the armies were fought-out, lying crosswise in a burned out forest, death all around, the scent and feel of death in the soiled air; and nobody had won or lost any ground that amounted to very much.

Technically, Grant's army had been badly beaten. It suffered horrifying losses - seventeen thousand men shot or blown loose from their commands, its flank beaten in and Lee still held his chosen ground. But, the night of May 7th, forces of the Army of the Potomac were pulled out of line and on the road for another march; and when they moved, they all moved south.

The army headed that night for Spotsylvania Court House, ten miles off to the southeast, a country town, like Gettysburg. If Grant could get there before Lee, then he would be between the Army of Northern Virginia and Richmond and Lee would have failed. But Lee arrived first and the fight that began at Spotsylvania lasted for ten days. It was even worse than the Wilderness. On May 12, they had what may have been the most vicious fight of the whole war: a headlong contest for a horseshoe-shaped arc of Confederate trench guarding the principal road crossing, with hand-to-hand fighting that lasted from dawn to dusk, in a driving rain over a stretch of breastworks known forever as the "Bloody Angle." Here they fought with bayonets and clubbed muskets; dead and wounded men were trodden out of sight in

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the sticky mud; artillery would come up in close-range action and fall silent as the gun crews were killed. And after a day of it the Union Army gained a square mile of useless ground; thousands upon thousands of men were killed and the end of the war seemed no nearer than it had been before.

The legendary Stonewall Brigade had been shattered. Its members numbered less than 200 with no commander and only two of its five regimental officers were alive. The remnants of the Fourth, Fifth, Twenty-seventh and Thirty-third Virginia Regiments joined the Second Virginia and fell back under the cover of Hay's Louisiana Brigade. The Louisiana troops held the line, but suffered severe casualties.

This then was May 12th, 1864, a Thursday, and the day 5th Sergeant Paul Henry Fontenot was captured by Union forces. His role as a soldier of the South was over but not before he had served with honor and courage in a large number of the most relentless and hard-fought battles this country has ever experienced. He was a member of what experts have called "simply the best infantry the world has seen" in one of the great armies of all time, the Army of Northern Virginia. A proud record.

Paul Henry spent three months in a P.O.W. camp at Pt. Lookout, Maryland before being sent to Elmira Prison located in South Central New York, a prison noted for its deficient care of inmates, comparable to the Confederate Andersonville in Georgia.

He was checked into Elmira on August 17, 1864 and was paroled on Saturday, February 25, 1865, exchanged at the James River in Virginia and was never heard of again. As a Southern boy, accustomed to mild weather, a winter spent in prison in New York State must have been extremely difficult. It is likely he was in poor health when paroled and died on the journey home to Louisiana.

Somehow it seems fitting his story should end in this manner: through the veil of years shrouded in mystery, steeped in the traditions of the Old South, filled with honor and dedication to a lost cause. He was an uncommon person we Fontenots can be uniquely proud of.

The Sixth Louisiana continued to serve with distinction and was present at the surrender of Lee's Army at Appomattox on the 9th of April, 1865. A rough count would indicate that the Sixth took part in approximately 37 engagements during the war. The Louisiana Brigade, of which it was a part, was a tough, hard-fighting, close-knit unit with a reputation for bringing into battle a devil-take-the-hindmost spirit that was an inspiration to the Army they served so well. It was an outstanding brigade in a great Army.

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As we recall the years of the Civil War, one can imagine the spirit of eternally young 5th Sergeant Paul Henry Fontenot, this boy-soldier of our blood, quietly drifting through the memory-haunted battlefields where the fallen comrades are forever young, forever brave and forever at peace. These young Americans Blue and Gray alike, had faced and accepted death in all its horrifying forms and had remained true and steadfast to the ideals of their beliefs. Their deeds and the memories they evoke will be with us as long as time survives.

Nelson Lee Fontenot,
Son of Gilbert Fontenot and Ella
Derouen and Great-Great Nephew of
Paul Henry Fontenot
Houston, Texas, April 30, 1984.

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Battles and Leaders - 4 Volumes
Lee's Lieutenants - D.S. Freeman
The Stonewall Brigade - James Robertson
Pickett's Charge - George E. Stewart
I Rode with Stonewall - Henry Kyd Douglas
This Hallowed Ground - Bruce Catton
The Arm of the Potomac - Bruce Catton
Vol: 1 - "Mr. Lincoln's Army"
Vol: 2 - "Glory Road"
Vol: 3 - "A Stillness at Appomattox"

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"SOME FONTENOTS AND THEIR TIMES"

SIXTH GENERATION - PHILIPPE'S LINE
SEVENTH GENERATION - PIERRE'S and JOSEPH'S LINE

PAULIN FONTENOT (b 22 June, 1842; d 28 Oct 1920; m 21 Jan 1864) to:
PHILOMENE POUSSON (b 26 Nov 1845; d 10 Oct 1929)

CHILDREN (of Paulin and Philomene):
JEAN BERTRAND FONTENOT (b 27 Jan 1865; d 10 July 1947; m 18 Dec 1890 Azena CONNER (b 24 Dec 1866; d 13 June 1952)
PAULIN FLEUR FONTENOT (b 8 Oct 1866; d 28 Aug 1937;
never married)
HENRY ARNOLD FONTENOT (b 31 July 1868; d 14 March 1957; m 18 Dec 1888 Ezora HEBERT (b 10 May 1874; d 20 Feb 1952)
ISAAC FONTENOT (b 19 June 1871; d 19 June 1944; m Amanda ARCENEAUX (b 11 Aug 1875; d 23 March 1965)
GERMAINE FONTENOT (b 26 May 1876; d 16 Aug 1957; m 19 May 1896 Artemon Octave [A.O.] FONTENOT (b 19 Apr 1869; d 27 July 1955)

A. O. Fontenot is the son of Octave Fontenot and L. Cadie LaFleur. Octave is the son of Celestin Fontenot and Josephine Guillory. Josephine Guillory is daughter of Claire Fontenot and Joseph (Gregorie) Guillory - See Fourth Generation - Joseph. Celestin is son of Simon Fontenot and Theotiste Desmaret. Simon is son of Philippe Fontenot and Marie Brignac. See Third Generation - Philippe.
AVION G. FONTENOT (b 27 Sept 1877; d 18 Aug 1957; m Mabel HAMEL (b 30 Nov 1883; d 14 Dec. 1987)
FELIX MARK FONTENOT (b 17 Oct 1882; d 4 Oct 1945; m Lucia DUPUIS (b 31 Mar 1892; d 9 Oct 1978)
ARDUCE FONTENOT (b 22 May 1891; d 15 Sept 1975; m 9 July 1918 Elmire DAVID (b 16 Sept 1900; d)

Two other children died as infants.

* Our ancestors

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PAULIN FONTENOT AND PHILOMENE POUSSON

Paulin was born June 22, 1842 when his parents resided about one mile north of Chataignier. The residence was on the east side of present day Highway 29 (the Chataignier-Ville Platte road) just past the first bridge after leaving Chataignier (III, Map B).

Philomene was born November 26, 1845; her parents then operated a small general store in Chataignier. The exact location of the store and residence is unknown, but was probably near the point where the main east-west road through Chataignier turns north toward Ville Platte.

Paulin grew up during the two decades preceding the Civil War. Information about his childhood is not available, but since his father was a farmer and rancher, he obviously worked in the fields at an early age picking cotton, gathering corn, milking cows and doing all the other farm chores as well as learning the cattle business. Like most young boys at this time, he became a cowboy at a very early age.

Paulin's parents showed interest in education and sent their children to school at early ages. The 1850 census notes that he and his older brother, Paul Henry, were in school during the year. But Paulin probably attended school only a few years, learning only the most basic skills, as was customary at that time.

Philomene received more advanced schooling, for the 1860 census notes that she, at 14, and her older and younger sisters were in school during the year. She may have attended the Catholic school in Opelousas, because she and her father were very religious, her father having studied for the priesthood in France before coming to Chataignier. It was unusual for girls in this locality to still be in school at that age; many girls did not go to school at all.

Paulin and Philomene grew up living within a mile of each other. They were married during the war on January 21, 1864, after Paulin had returned from the Confederate Army. Their three oldest children, Jean Bertrand, Fleur, and Henry Arnold were born in Chataignier; the other children were all born in Calcasieu Parish.

When the war was declared, Paulin and his older brother, Paul Henry, were both of military age; he was 18 and Paul Henry was 21. Paul Henry enlisted the following spring on March 3, 1862. Paulin either enlisted on September 1, 1862 or was conscripted on November 8, 1862; the records give conflicting information.

Since Paulin was inducted at Camp Pratt by Col. Burke, who may have left Camp Pratt by November, 1862, it is probable he enlisted on September 1, 1862 and received

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two months basic training. Then on November 8, 1862, he was assigned to Company "A" of the Crescent Regiment when it was stationed at Berwick, La. After having retreated from vastly superior Union forces in the Bayou Lafourche campaign of the fall of 1862, his regiment remained there for the entire winter of 1862-1863.

During the winter, Paulin was hospitalized with pneumonia. He told his son Arduce he would have died from starvation had it not been for his friend stealing food from the officers' kitchen and taking it to him in the middle of the night. According to the records, he was granted a 30-day furlough on March 5, 1863 to recuperate from this illness.

Paulin rejoined his regiment at Berwick at the end of this furlough (probably April 5th), because on the Union muster roll of April 30, 1863, he was a prisoner of war, having been captured on April 14, 1863. On the preceding day, April 13, 1863, his regiment was engaged in battle 13 miles southeast of Centerville, La., called the "Battle of Bethel's Place" (Confederate name) or Bisland (the Union name), where Bayou Teche makes its first horse-shoe curve (there is a second one before entering Patersonville). Paulin's regiment was on the north wing of the battle line; across the bayou from the road. This was a vulnerable position from which to retreat, because the Bayou had to be crossed to reach the escape road.

About midnight of April 13-14, all Confederate forces were ordered to retreat to Franklin because large Union forces, transported by boat up Grand Lake, had landed to their rear and were moving south in order to cut off the only Confederate escape route from Franklin to New Iberia. During the morning of April 14, 1863, Confederate forces engaged Union troops in the battle called Irish Bend (Union name) or Nerson Woods (Confederate name), which was just north of Franklin, where Bayou Teche makes a sharp turn to the east. The Confederate forces held the Union Army long enough for the retreating soldiers from Centerville to leave Franklin. The escape bridge there was destroyed as the last Confederate soldiers crossed it, the Union forces moving in from both the north and the south as the bridge went up in flames. About 2,200 Confederate troops had eluded Union forces of over 16,000 - a brilliant defensive maneuver.

But because of Union superiority, in men and equipment, the Confederate Army retreated during the entire 1863 spring campaign. The Union Army captured all the towns along the Teche from Berwick to Alexandria, including Opelousas. As discussed above under the topic "Life and Attitudes of Prairie Creoles", many Confederate soldiers deserted in this military campaign.

Paulin was probably taken prisoner near the Centerville battleground, when his regiment retreated to Franklin; a Union record notes that four Confederates were captured in the woods near his regiment's position on the morning of April 14, 1863.

He remained in custody at least until April 30, 1863. After capture one could swear allegiance to the United States

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(hereinafter referred to as the "Yankee Oath") and be sent home; or one could remain loyal to the Confederacy and be kept in prison with the hope of being exchanged later and returned to the Confederate forces. He opted for the former because the Confederate muster roll for May and June 1863, prepared when his regiment was near Alexandria, lists him as "deserted" and "since has taken the Yankee Oath."

The Confederate records, generally, are not as reliable as the Union records; they frequently list soldiers as having deserted when in fact they were captured. Also many of the Confederate records are incomplete, only a part of the soldier's service being recorded. Without additional information, it cannot be proven whether Paulin deliberately crossed the Union lines (deserted) or was captured after being involuntarily separated from his regiment during the retreat. Only he knew this and no information comes down to us from him on this point. But his taking the "Yankee Oath" does prove he didn't think much of the Confederacy and/or its ability to win the war. Also, unless he believed he would receive better care from Union forces than he had received in the hospital the past winter, one can sympathize with his decision.

He, like the many prairie Creoles captured at Vicksburg and Port Hudson in 1863, did not re-enter the Confederate forces. Also many of military age living in Paulin's area either did not serve in the Army or deserted in the Louisiana campaigns. This indicates there was strong opposition to the war in the Chataignier area and that Paulin's election to remove himself from the conflict probably received the approval of many residents there. Obviously, it did not hurt his love life, because he and Philomene were married seven months later.

The Jayhawkers were very powerful in 1863 and 1864, and were based in Mallet Woods seven or eight miles southeast of Chataignier. One wonders if Paulin became a Jayhawker in order to avoid re-imprisonment into Confederate forces. He spoke little of his war experiences, but two anecdotes given to his son Arduce leads the writer to believe he never became a Jayhawker.

The first story deals with his narrow escape from capture by Union forces (a few Cavalrymen). He was hitching two horses to a buggy when he saw mounted soldiers racing toward him. He quickly unhitched one of the horses, mounted it and fled to the woods, the soldiers in hot pursuit. His faster horse and his knowledge of the trails enabled him to elude his pursuers once they reached the woods.

This incident could have occurred in the summer of 1863, at which time Union troops occupied the Teche and intermittently conducted foraging operations in the Chataignier vicinity. A more likely probability, however, is that his attackers were not Union soldiers at all; they were members of Vincent's 2nd Louisiana Cavalry (Confederate) dressed in blue uniforms, captured from the Union forces. They were also in the area during the summer of

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1863 to arrest and often execute Confederate conscript evaders and deserters.

Regardless, whether the pursuers were Union or Confederate, the incident suggests Paulin was not a Jayhawker; a Jayhawker would have travelled on horseback, well armed and in groups much like the military. The event suggests he was at home attending to his affairs in a domestic setting. He lived near a wooded area that very likely was the scene of this incident.

The second story relates to his driving cattle from the Sabine River to Alexandria and the Atchafalaya River during the war. While driving cattle in the Atchafalaya swamp, he saw a steer fall to the ground. Approaching it, he was stunned to learn the steer had been thrown by a giant log-head turtle, its jaws still locked to the steer's brisket. He freed the animal by severing the turtle's neck, but its jaws remained locked to the steer's brisket for several miles before finally releasing.

Paulin's cowboy activity, here again, suggests he was not a Jayhawker, because they would not be driving cattle for delivery at those locations. Paulin's cattle seemed destined for delivery to regular commercial purchasers. The Jayhawkers remained in a more restricted area (the western prairies of St. Landry Parish) with their main base in Mallet Woods. Civil and military authorities could have easily arranged their arrest had they pursued such activity away from their main stronghold.

Paulin acquired no land during the war. The first recorded acquisition was on June 3, 1866 when he purchased 40 acres from Theodule L. Fontenot, being the SW 1/4 of the NW 1/4 of Section 6, T6S-R2E. On September 23, 1867, Jean Bertrand Pousson, Paulin's father-in-law, gave Philomene the 40 acres east of the above tract, stating the gift was to assure each of his adult children a residence. This 80 acre tract, after the gift, being the S 1/2 of the NW 1/4 of Section 6, T6SR2E (see VII Map B), was their residence before moving to Calcasieu Parish and was located next door to Philomene's parents.

In late 1870 or early 1871, the family moved to Big (Grand) Lake, La., about 10-12 miles south of Lake Charles. They remained there only one crop season. Their son, Isaac Fontenot, later sheriff and one of the respected civil leaders of Jeff Davis Parish, was born June 19, 1871 while they were there.

According to oral history from Philomene, they left Chataignier because of the crime and violence. She mentioned that her brother, Bertrand Pousson, had been erroneously accused, by a militant gang, of killing one of their members and the gang threatened reprisal. Convinced they would eventually kill him, he fled the country, never seeing his family again. Paulin and Philomene wanted to rear their children in a more peaceful environment and chose to leave when their children were still very young (2, 4, and 6 years old).

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In 1872, the family moved from Big Lake to present day Welsh, but then part of a general area called Lacassine. The settlers resided on the higher ground near Bayous Lacassine and Chene. "La Cassine" is an Indian word meaning "hunting ground" (78).

The author examined early census records, police jury minutes, and other records to give the reader a general idea of the early settlers of this area and its population when Paulin arrived in 1872.

Only 263 families resided in all (Imperial) Calcasieu Parish when established in 1840. It comprised all of Southwest Louisiana from the Mermentau River to the Sabine, and from the northern boundaries of present day Beauregard and Allen parishes to the Gulf. About 40 families lived along the Mermentau; about 60 families along the upper Calcasieu River (north of Lake Charles); 60 along the lower Calcasieu (from Lake Charles to Cameron); 40 along the Sabine River; and the remaining families in the north central portion of the parish from present day Sugartown to Kinder. The settlers there were near the creeks and lakes which empty into and form the head of the Calcasieu River.

The Lacassine area in the 1840s and prior thereto was used for livestock grazing by the residents of the more populated regions on and east of the Mermentau and Nezpique Rivers. Present day Hayes was a natural pasture for livestock, being surrounded by the swamp on the north and west sides, the bayou on the east, and the marsh on the south. Also, the area east of Lacassine Bayou, South of Bayou Chene, and west of Lake Arthur was excellent grazing land, because animals were confined to the area by these natural barriers. The author believes this vicinity was sometimes referred to as "Lacassine Island" because Eli Guillory's succession number 1157, dated November 20, 1844, St. Landry Parish, states that over 800 head of cattle and horses were sold at the residence of Elise Guillory, his son, on Lacapiscic (?) Island (undoubtedly misspelled) in Calcasieu Parish (80). Eli lived in Grand Prairie, northwest of Opelousas, and was very wealthy.

Thomas Hayes and his family may have been the only residents in Lacassine when the parish was formed. He arrived in 1832 and settled in present day Hayes, then called "La Savanne des Dugas" (73) or simply "The Pasture" (74). However, on early parish records and newspaper articles, the entire area surrounding Bayous Lacassine and Chene from present day Roanoke to below Hayes, continued to be called Lacassine until the Southern Pacific and the Louisiana Western railroads were completed.

The completion of the Southern Pacific Railroad in 1880 created stations that had to be named, thus Iowa, Lacassine, Welsh, Jennings, and Mermentau were born (75). However, between 1880 and 1904, the name Lacassine also designated the communities to the south and adjacent to Bayous Lacassine and Chene (74), because the communities of Hayes and Bell City were not so named until the Louisiana and Western

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Railroad from Lake Charles to Lake Arthur was constructed in 1904. Therefore, during this period, the station at Lacassine also became known as Rice Station because it was an important rice shipping point, and there was a need to distinguish it from the communities to the south. After 1904, when Hayes and Bell City were founded, the name Lacassine came to apply only to the little village, and the name Rice was gradually dropped over a period of several years (77).

The entire original Lacassine area in 1840 was part of Ward 2 (now Jefferson Davis Parish and small portions of Cameron and Calcasieu parishes). Most all the ward's inhabitants as stated above, resided along the Mermentau River from Lake Arthur to north of Jennings.

By 1850, Lacassine had a few more settlers. These were: Elesie Guillory, age 38, David Foreman, 30, Sally Green, 52, Eloi Joacine, 22, Thomas Hayes, 38, William Holland (from Tennessee), 40, Etienne Ardoin, 35, David Ardoin, 44, Miles Welsh, 53, Joupoint Desmaret, 50, and Joseph Bertrand, 49 (79). The first six families lived in present day Hayes area; the remaining, or perhaps a few more, were in Bayou Chene. In 1853, Mrs. Baziline Bonin Derouen, age 45, whose husband, Joseph Derouen, had died July 16, 1948 when they lived in "Petite Ance," near New Iberia, migrated to Lacassine with her daughter and seven sons. They settled north and west of the swamp, near Hayes, and acquired tracts of land from present day Lorrain Cemetery to the land now owned by heirs of Albert Derouen (northeast of Bell City). It is family tradition they were very wealthy and owned 50 slaves. This seems to be confirmed by the 1860 census which gives the family's land and personal property as follows:

| | Age | Land | Personal Property |
|--|-----|--------------------|-------------------|
| Mrs. Joseph Derouen | 52 | \$ 2,000 | \$ 34,000 |
| Aurelian Derouen | 35 | 2,000 | 6,200 |
| Arvillian Derouen | 34 | 800 | 250 |
| Ozeme Derouen | 30 | 1,000 | 10,000 |
| Leo Derouen | 29 | 700 | 100 |
| Delino Derouen | 24 | 200 | 300 |
| Elonida Derouen (wife of David Hayes) | 27 | Not on census | |
| Treville Derouen | 21 | Living with mother | |
| Telesphore Derouen | 19 | Living with mother | |

Mrs. Joseph Derouen was the wealthiest person in Lacassine at this time. See (76) for family farm operation.

The 1860 census shows Miles Welsh, a farmer, age 63, owning real estate valued at \$ 600 and personal property of \$ 1,200, and Thomas Hayes, a farmer, age 52, owning real estate of \$ 1,000 and personal property of \$ 5,500. Apparently, Tom Hayes owned most of the land which today comprises the central part of Hayes. Miles Welsh's property was probably

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in the vicinity of present day Welsh. The village was later named after his sons who were prominent citizens there when the railroad was completed in 1880.

Farming and ranching, of course, were the principal occupations, but even as early as 1860, evidence is seen of the emerging logging industry that later thrived in the Hayes-Bell City area. The census records a mulatto family, Firmin Lemelle, his wife, Celanie, and their five children, who were "log choppers" with a large personal estate of \$7,500.

Living next to this family was Thomas L. Tanner owning land of \$600 and personal property of \$3,000. Tanner owned a ferry on Bayou Lacassine at the site later known as Lorrain bridge, between Hayes and the Lorrain Cemetery. Apparently, this was the first and principal ferry on the Bayou; police jury minutes of October 1859 note a permit was granted to lay-out a public road (probably the first) from "Michael Valdetaro's ferry on the Mermentau River (somewhere between Jennings and Lake Arthur) to Tanner's Ferry on the Lacassine and thence by best route to Lake Charles." Thomas L. Tanner, Ozeme Derouen and Aurelian Derouen were appointed to lay out the road from Lacassine to Lake Charles; residents of Mermentau cleared the trail from the Mermentau River to Lacassine Ferry.

By 1870 the population of Lacassine had grown to approximately 50 families. Louis Lorrain, age 36 from France, was its most prosperous citizen. He operated a saw mill and owned land valued at \$5,000 and personal property of \$2,000, a considerable estate after the Civil War. Mrs. Joseph Derouen had lost all her slaves and owned real estate of \$800 and personal property of \$1,600.

The sawmill was the only commercial enterprise, all other settlers being farmers except two school teachers from France: Pierre Senoir, age 75, who lived with Aurelian Derouen and Louis Doulanger, age 32, who resided with Toussant Desmaret.

This suggests Lacassine, at this time, had two distinct population areas: one centered in present day Hayes-Bell City vicinity, the other in the Bayou Chene area. Aurelian Derouen lived on the premises presently owned by Bobby Verret, two miles north of Hayes. Toussant Desmaret was in the Bayou Chene area. Louis Lorrain owned much woodland throughout the swamp, north and west of Hayes, along with other land adjacent thereto.

These population centers, however, were not villages; they were merely farm homesteads more densely clustered than on the prairies. The people lived on large tracts of land; their houses were one-half mile to one or two miles apart.

When Paulin's family arrived in 1872 and settled along the Coulee (gulley) on the western edge of present day Welsh, they probably had no more than three or four neighbors, one of whom was the Henry Welsh family (Miles Welsh died in 1868). Henry Welsh, who later (1880) opened a small general store there, was listed as a farmer on the 1870 census. The area did not develop into a village until the construction

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of the railroad, which was completed in 1880. Population of Welsh was only 200 persons in 1890 and 320 in 1900 (68).

The nearest commercial center, if it can be called one, was Lake Charles, which had recently been incorporated (in 1867). It was a sawmill village of about 200 people in twelve city blocks along the east bank of the lake. The village was separated by one narrow dirt street running north and south (today called Main Street) from Pithon's coulee to present day Pine Street. The two or three merchants there obtained merchandise by schooner or by wagon trains over the long and hazardous prairie trails to Opelousas (69).

Such was the environment in 1872 when Paulin and Philomene arrived.

Shortly before his recent death, Eugene Fontenot, Paulin's grandson, gave me interesting information relating to life in the 1870s before a store existed at Welsh. Gene was very interested in "family" and this manuscript; for this reason, it is quoted as he wrote it to me:

"My grandfather would preserve eggs and meat the year around. Using a whiskey barrel he would put in a layer of salt, over which was placed a layer of eggs, large-end up; then another layer of salt and eggs until the barrel was full. Meat was likewise packed in salt.

Periodically, he loaded the barrels into his cart or buggy, left his home, on a Monday morning, and travelled to LeBleu settlement (by Chloe, La.).

There he spent the night. The next morning, he continued to Lake Charles where he bartered his eggs, smoked bacon and other farm produce; taking in exchange, bolts of gingham, salt, sugar, flour, etc. Then he returned to the Le Bleu settlement that night; the next day, he returned to Welsh."

Cattle and hogs were driven from Texas and Southwestern Louisiana to markets in Opelousas and Morgan City, La. Some of this traffic came through the prairies near Welsh. Amant Racca, Paulin's granddaughter, said Paulin and Philomeme provided overnight lodging to these cowboys and travelers. Cattle were placed in a large cow pen and wood fires were made to drive away mosquitoes. The enclosed animals had to be guarded at all times; otherwise, they would break out. To appease them, they were serenaded with violin all night.

During the early years (probably the 1870s), Paulin bought cattle and hogs from local farmers and drove them to Morgan City, La for sale. These drives took several weeks because livestock were allowed to feed along the countryside as the journey proceeded. Arduce said his father often proudly remarked that in a particular drive of several hundred hogs to Morgan City, he lost only three. Sounds like a record to me.

Philomene's parents owned the land now occupied by the church and graveyard in the village of Lacassine, about five

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miles west of Welsh. She frequently visited her elderly parents to assist with larger domestic chores and to nurse them when ill. She placed her three or four youngest children in the ox cart and walked alongside, driving the oxen cross country over the rough terrain. Amant recalls her grandmother laughing about those difficult trips: the uncooperative oxen, the bumpy trails, keeping the kids inside and the animals on course, the unpleasantness of the seat inches from an animal's rear. Yes, yes, those were the "good-old-days."

After her father died in 1881, her mother's house was moved near their home in Welsh where she and Paulin cared for her until her death, November 23, 1893.

Paulin and Philomene's home in Welsh still stands and is located about in the center of the original 160 acre homestead. The legal description is "E 1/2 of SW 1/4 and W 1/2 of SE 1/4 of Sec. 25, T9S-R5W." The southwest corner of Wallace Fontenot's present five acre homestead (which is 1/2 miles west of the bridge in Welsh) is the southwest corner of the original homestead with Highway 90 its southern boundary.

When the railroad came in 1880, Paulin gave the north twenty acres of the W 1/2 of SE 1/4 of Sec. 25 for use as a railway station. He later acquired the S 1/2 of NW 1/4 of SW 1/4 of Sec. 25 (20 acres) and 140 acres, most all of which was in the NW 1/4 of Sec. 26, about one mile northwest of his home. He also later acquired eighty acres, being the E 1/2 of SW 1/4 of Sec. 16, T10S-R5W, so that when he died in 1920, he owned about 375 acres, considerably less land than some of his ancestors and children. He may have bought and sold more land than mentioned, but all the court house records in Lake Charles were lost in the 1910 fire. Attempting to reconstruct land transactions from title company records would be too time consuming and costly for this purpose.

Paulin had a flair for entrepreneurship. While always maintaining a small farm, he seemed more interested in trade than developing a large farm and ranch operation, for which he certainly had the experience and talent. In the 1870s, he bought and sold livestock; in the 1880s, he had a brick-yard next to the train station in Welsh; and in the late 1880s, he operated a sawmill near Woodlawn.

Whereas these ventures were successful, they were not financial "bonanzas."

In the 1890s, rice farming was the developing industry; yet, there is no evidence he pursued it, although he may have rented some of his land to rice farmers. But here again, "the entrepreneur" bought rice for sale and shipment on the railroad.

Rice farming, on a large and profitable scale, needed suitable land and the proper irrigation. Northern investors, with substantial capital, bought large acreage of low flat-land, installed irrigation systems, and rented the property to farmers, retaining a share of the crop as land and water rent. They probably also helped the farmers with financing. Paulin did not have the capital to do this.

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Also one must remember, by 1890 he had lived 30 years of his adult life in difficult economic times caused by the Civil War and its aftermath. Obviously, this scarred his economic outlook. Rice farming was risky, as many later learned. Paulin probably understood this and felt more secure trying to maintain his present economic level, which by then was sufficient for a comfortable living.

Like his father before him, Paulin showed interest in civic affairs. He bought a building near Roanoke and moved it to his home for use as the first private school in Welsh. It was a two or three grade, one-room school and was located just south of his home.

He ran for political office and was elected to the Calcasieu Parish Police Jury (parish government) for the 1904-1908 term. Arduce said he often boasted of being a member of the administration that first brought the parish out of debt.

He became less active in later years (1908-1920), although he continued to cultivate small plots of corn, sugar cane, and sweet potatoes. Uncle Babe Hebert, my grandmother Ezora's brother, remembered him well. He said Paulin liked to discuss current events with friends. As a child, he and his father often went to Welsh by wagon to obtain supplies. When they went by Paulin's corn patch, near the road, Paulin almost always left his field and walked alongside the wagon to Welsh, visiting with his father as they traveled.

During his retirement, he like his father, loaned money to neighboring farmers. This indicates he must have felt financially secure. But these loans were made on a strictly business basis. Uncle Babe said Paulin once lent his brother money to buy two mules. At the end of the crop season, his brother could not repay; Paulin foreclosed and took the mules.

But Uncle Babe was quick to respond that Paulin was well liked and respected as an honorable and intelligent member of the area.

Blanche Fontenot Hayes, Paulin's granddaughter, remembers visiting him as a child. They traveled by buggy from the Bell City area over the Bayou Lacassine-Bayou Chene road. When they reached the gulley that turns north to Paulin's house, they knew they were near because this was "Grandpaw's Gulley." She, too, remembers he liked to talk about business.

Rita Pousson Begno, Philomene's niece, remembers Paulin sitting by the fireplace smoking his large corncob pipe. He lit it with twigs ignited in the fireplace. She recalls he was tall, even taller than his son, Henry Arnold (Arnall); this would be about 6'2". Philomene was tiny, about 5'1" in height. She says Paulin sometimes stammered a bit, particularly as he was about to make a "profound point."

While friendly, he was a man of his own mind; some of us call it "hard-headed." Amant recalls an incident when he and Philomene were traveling in a buggy from Welsh to her home south of there. Philomene wanted him to drive faster and kept repeating her request. He gazed straight ahead in

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silence as though he never heard her. She angrily persisted until they reached a clearing in the woods, at which time, he turned the buggy around and went home without uttering a word.

Elmire David Fontenot, wife of Arduce, Paulin's youngest son, knew Paulin well during the last few years of his life, for she and Arduce were married on July 9, 1918 and were often in their home. She said he was always happy and cheerful. He was careful to make her feel accepted and wanted in their home, always kind and loving to her.

In response to my question, she said he was not a churchgoing, religious person. This confirms family tradition that Paulin had expressed disapproval of Jean Bertrand Pousson's giving all his property away and the children having to pay his funeral expenses when he died. It is understandable that Paulin would have felt his father-in-law had "over-did-it" a bit.

Elmire said he apparently died of heart failure. During the afternoon of October 28, 1920, he felt chest pain but did not see a doctor. He took medicine at 8:00 p.m. and went to bed. At 9:00 p.m., he had already passed away. He had a very peaceful death because they never heard him complain in the bedroom, and he seemed not to have changed position after going to bed.

Shortly before his death, he visited his son, Arnall, in Bell City. When leaving, he told his son he had grown too weary and would never visit him again.

Though tiny, Philomene was a dynamo of energy and spirit. She was intelligent, religious; teacher and consoler to all in need and in distress.

Ezora Hebert Fontenot, Philomene's daughter-in-law, married Arnall when she was 14-1/2 years old, yet a child. She said her mother-in-law treated her as her own child, and taught her everything important about adult life. She was her ideal, the most influential person in her life, more mother to her than even her own mother.

Arnall occasionally mixed Bible quotations in secular conversations to make a point, things he obviously had heard at his mother's knee; for it is said, Philomene treasured her Bible which she often read to her children in French.

She was the area nurse and mid-wife. She knew all the traditional treatments and medicine. Many were the times she was awakened in the middle of the night to go care for the ill, remaining with them at bedside until recovery.

Leta Fontenot Phillips has vivid childhood recollections of her grandmother on these errands of mercy, carrying into her home articles to be sterilized, special medicine to be prepared; then off in a flash to minister her care. This had a deep impression on Leta. Could this be why she later became a nurse? Could this be why Levia and Ora, granddaughters who lived next to their grandmother, also became nurses? Was it Philomene's example that inspired Martha Fontenot Derouen to generously spend herself for the sick in the Bell City-Hayes area, much as her grandmother had done in the Welsh area?

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Obviously it was Philomene's strong religious faith and dedication that motivated Germaine, her only daughter, to spend herself in church and community affairs. She was the first President of the Altar Society in Iowa. She worked tirelessly, with the aid of her brothers and her many good neighbors, raising funds to build the first church there.

But Philomene's tiny frame was also crowned with "red hair." She bore tall sons, but she was no "push-over" and remained "mother" to the end. Leta recounts a story that probably occurred after Paulin's death.

Philomene continued to live with her bachelor son, Fleur, in her home. Bertrand, Isaac, Mark, and Arduce, all married and with families, also lived nearby. Avion and his family lived in Lacassine; Arnall in Bell City, and Germaine lived in Iowa. Almost every Sunday some of them came to see their mother. One day the sons began severely criticizing an absent brother and were immediately reprimanded for this "shameful act of gossip."

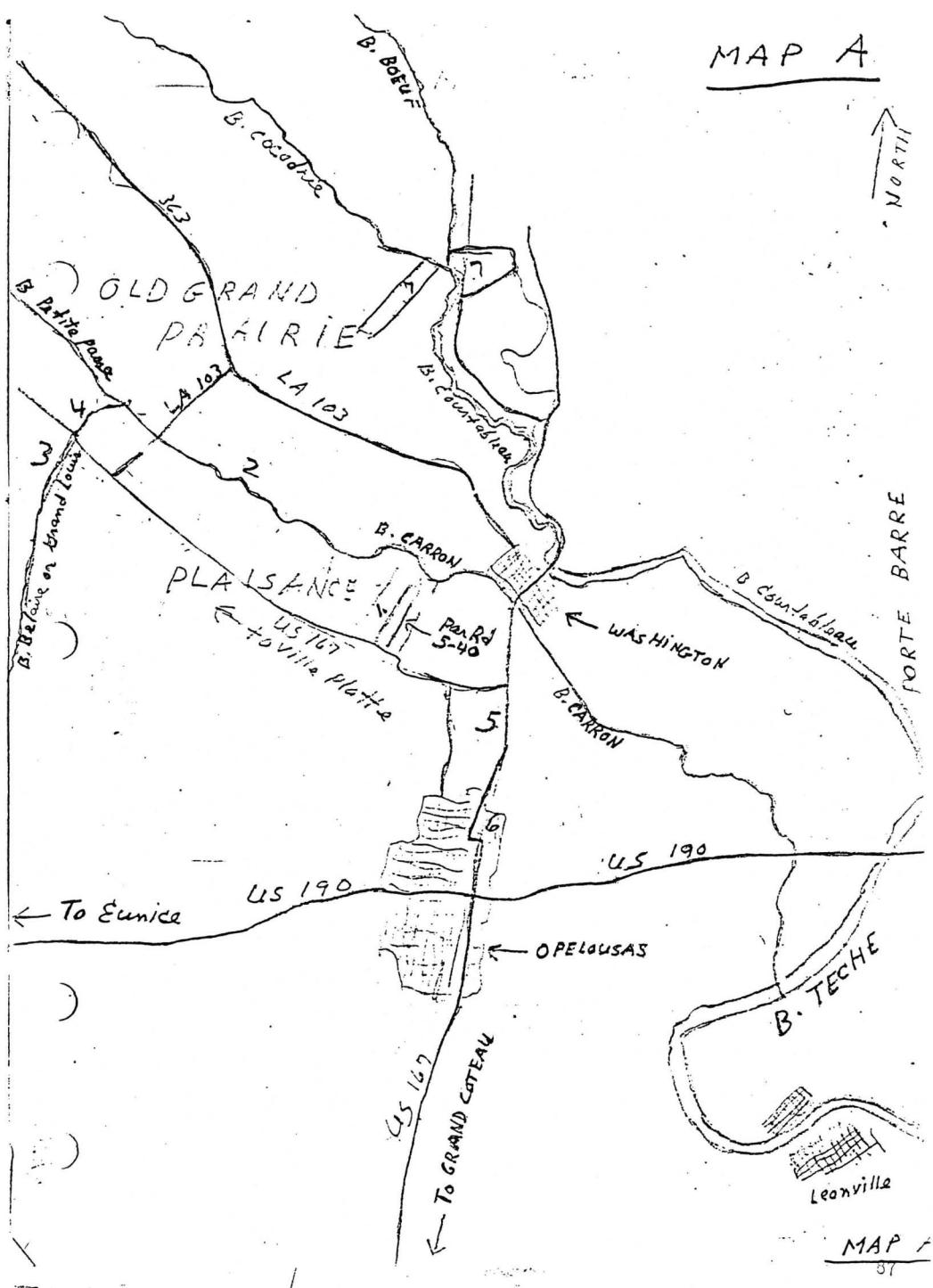
On another occasion late in her life at a family gathering, she was lovingly speaking to each of the little ones. Some of the small children knew only English. Their parents were promptly remonstrated for not teaching their children French so they could speak to their grandmother. Philomene

remained active almost all of her 84 years, and would not leave her home until the very end. A few months before she died she suffered a slight stroke. Her sons wanted to take her to Germaine's, but still she held out, saying she now couldn't make the trip.

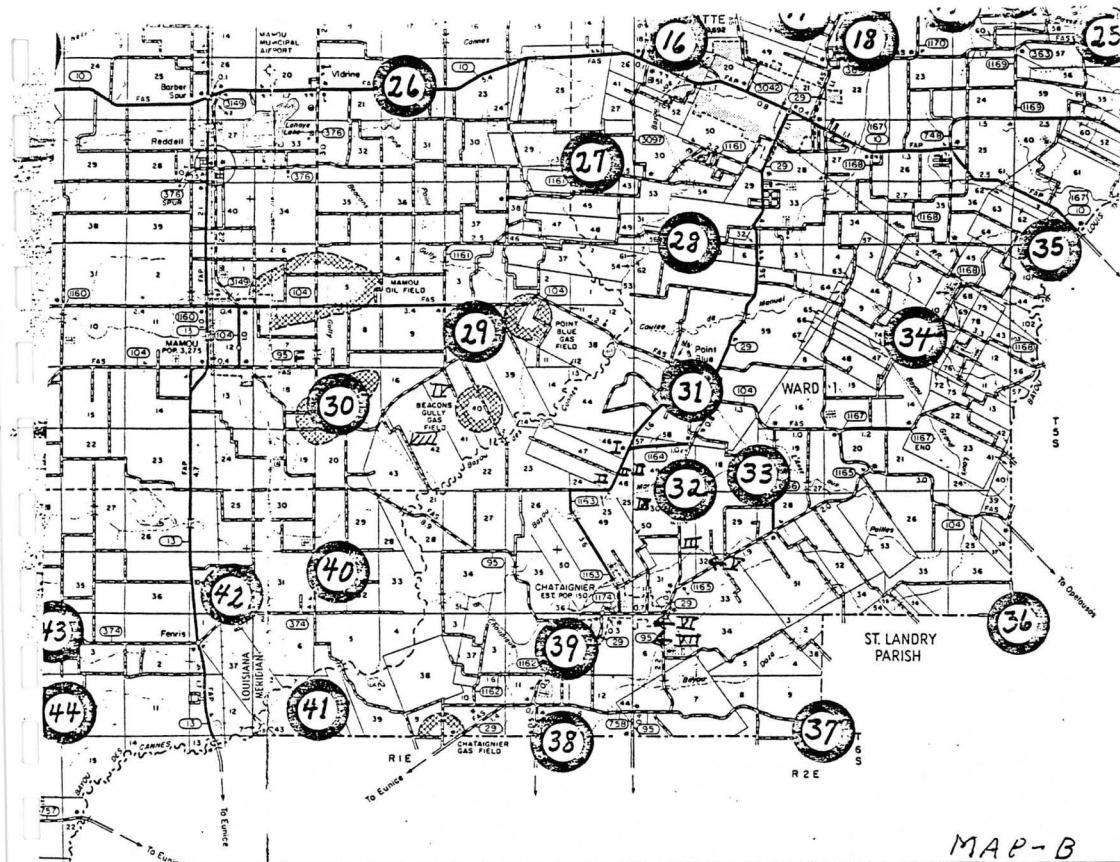
Finally Isaac and Fleur proposed a possible solution. They would pick her up on her feather mattress, place her in the rear of the car and drive the quarter mile to the main road, at which point she could decide either to continue to Germaine's or go to Isaac's. When they got to the main road, she signaled to Germaine's. She then remained with her daughter, never returning to her beloved home again.

On her death bed, October 10, 1929, she asked her son, Avion, to promise to have a church built next to the graveyard in Lacassine on the property donated by her beloved father, Jean Bertrand Pousson, because this was his dying wish. Avion replied he could not assure this, but would try. This wish, though late in coming, was realized. A church stands there today, a few feet from the site of her parents' residence and, as she would have it, she, her parents, her husband, and many of their descendants silently rest there, in peace.

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LOCATION OF RESIDENCES

- I - SIMON FONTENOT dit BELLEVUE
- II - PAUL FONTENOT
- III HENRY PAUL FONTENOT
- IV PATRICK McAULEY
- V SIPHROY GUILLOGY
- VI JEAN BERTRAND POUSSON
- VII PAULIN FONTENOT

OTHER LAND OWNED

- VIII HENRY PAUL FONTENOT - ACQUIRED IN 1831
- IX HENRY PAUL FONTENOT - ACQUIRED IN 1860

MAP - B
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FOOTNOTES

1. A History of Opelousas, p. 4, Opelousas Rotary Club Sketchbook and Tourist Guide.
2. The Opelousas Post, compiled and edited by Gladys De Villier, Introduction, pp. XV through XXXIII, by Winston De Ville, F.A.S.G.
3. An Opelousas History Beginning in 1690s by Ruth Robinson Fontenot, 250th Anniversary Edition of Daily World, June 1970.
4. The Search for the Promised Land, by Jacqueline Voorhies, pp. 108 & 109 of book titled, The Cajuns: Essays on Their History and Culture, edited by Glenn R. Conrad.
5. The Opelousas Post, (2) above, p. XXVI and p. XXVII.
6. Jacqueline K. Voorhies, ed., Some Late Eighteenth-Century Louisianians, Census Records, 1758-1796.
7. Early Louisiana Families.
8. Aubry, Foucault, and the Attakapas Acadians 1765, by Michael James Foret, p. 60, Attakapas Gazette, Summer 1980, Vol. XV, No. 2. See also Porte Barre: A Crossroads in the Opelousas Country by Claude Oubre, Attakapas Gazette, Vol. XI, No. 1, Spring 1976, p. 43.
9. Land Census of the Inhabitants of the Opelousas, 1793, by Winston De Ville. Baptiste Fontenot had large acreage in Quartier de la Grandenigo which was north and northwest of Opelousas.
10. Opelousas - St. Landry Historic Summary, by John R. This-tlethwaite - 250th Anniversary Edition of the Daily World, June 1970.
11. Census records 1769 - Report of Captain Don Eduardo Nugent and Lt. Don Juan Kelly to Governor O'Reilly - Brief History of the Opelousas Post by Edwin A. Davis, Ph.D., Head, Department of History L.S.U. 1777 and 1788 - census record - Voorhies (6) above. After turn of century, livestock, 1810 or earlier - St. Landry Parish, Louisiana State Archives Records, Baton Rouge, La.
12. Brief History of the Opelousas Post by Edwin A. Davis, Ph.D., p. iii, Old Imperial Saint Landry. Also p. 86, Louisiana History, Edwin A. Davis, Ph.D.

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FOOTNOTES (continued)

13. Inventory in preparation for marriage of Pierre Guillory to Marie Josephe Fontenot, Philippe Fontenot's daughter, dated 2 July 1782.
14. Map record of Spanish Land Grants overlaying surveyed plats, Land Department, Baton Rouge, La.
15. Militia of Opelousas, Attakapas Gazette, March 1963, Volume 6, No. 4, p. 130.
16. Succession #100, 24 Feb 1818, Pierre Bellevue Fontenot, St. Landry Parish Courthouse, Opelousas, La.
17. Livestock Inventory 1810 or Earlier, St. Landry Parish. Louisiana State Archives Records, Baton Rouge, La.
18. Petition for additional land on Bayou des Cannes by Pierre Fontenot - LSAR, Opel 1780 May 14.
19. Sale of Land Pierre Fontenot to Joachim de Avila, LSAR, Opel 1799, Oct 31.
20. Return of Land and Slaves for 1807, St. Landry Parish, LSAR.
21. Tax Listing, St. Landry Parish 1806, LSAR.
22. Jean Baptiste Rivera vs. Pierre Fontenot dit Bellevue (14), LSAR Opel; 1789 - July 6.
23. Succession of Joseph Fontenot dit Belaire (28) Opel 1791; July 22, LSAR.
24. Hebert, Church Records.
25. La Voix des Prairies - Summer 1980 - Vol. I, No. 2, p. 36. Article by Jacqueline Olivier Vidrine, containing some information contributed by W. N. Gremillion of San Antonio, Texas.
26. Opelousas and the Alabama Immigrants, 1763 - 1766 by Carl A. Brasseaux, Attakapas Gazette, Volume XIV, No. 3, Fall of 1979.
27. Sale of Land Joseph Fontenot dit Larose to Joseph Gradenigo, LSAR, 13 Nov 1802 (3).
28. Page 210, Conveyance Book A, St. Landry Parish, La., 12 Oct 1807, between Paul Fontenot and Rosalie McAuley.
29. Page 89 Debillion Acts, St. Landry Parish, La.
30. Page 129, Conveyance Book C-No. 1, 11 Nov 1814, Sale of

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30. Joseph Socier to Paul Fontenot. Also see p. 412 Conveyance Book "B", 11 Nov. 1812 - Sale of Pierre Doucet to Joseph Socier. See also old map records, St. Landry Parish, T5S-R1E wherein Sec. 47 is owned by Pierre Doucet.
31. The Guillorys of Louisiana by Jacqueline Olivier Vidrine, La Voix des Prairies, No. 7, October 1981, Evangeline Genealogical and Historical Society. See also "The Guillorys of Louisiana", by Elaine Miller Richardson in same issue.
32. Return of land and slaves for St. Landry Parish, 1807, LSAR.
33. No pastor was assigned to Opelousas between the death of Father Grumeau in 1783 and May 24, 1785 when Father Joseph de Arazena was appointed. Church records then were "a mess" (Pages XVIII-XXI, The Opelousas Post by Gladys DeVillier).
Laurent Dupre died April 1783 (succession of Laurent Dupre 8 July 1783, LSAR, Opel 1783-281).
First reference to Josephe and Louis was baptism of their first child on 28 Jan 1785, showing a birth date of 10 Mar 1784 (p. 59, The Opelousas Post by Gladys DeVillier).
Church dispensation for Louis and Josephe to marry because of kinship (first cousins) granted July 6, 1786 (p. 2, Marriage Dispensations in the Diocese of Louisiana and Flordias 1786-1803, by Shirley Chaisson Bourguard).
Civil marriage agreement of Louis and Josephe 6 Dec 1786 (LSAR, Opel, 1786).
Josephe and Louis lived together in June 1783 if their first child was born 10 Mar 1784 as above stated. Note Laurent died in Apr 1783. The child baptized 28 Jan 1785 is listed as a "natural child," a term sometimes denoting unmarried parents. Common law and civil law marriages then, as now, were not recognized by the church.
The church dispensation and civil marriage agreements, both in 1786, further support the probability they were in a common-law relationship. Father Arazena was made pastor May 24, 1785, at which time dispensation papers were filed and marriage solemnized by church wedding after dispensation was issued. Temporary common-law marriages under these circumstances were not uncommon in remote areas without a priest, even though then, as now, the conduct was contrary to the church's teaching on moral behavior. The living together immediately after Laurent's death suggests the strong emotional ties that must have existed between them long before this.

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FOOTNOTES (continued)

34. The First Tates of the Evangeline-St. Landry Parish Area by Albert Tate, Jr., Attakapas Gazette, Vol. XIII, No. 3, (Fall, 1978), p. 107-120.
35. On 16 Mar 1764, Jean Baptiste Fontenot, son of Pierre Fontenot and Louise Doucette, was baptized in St. Frances Church, Pointe Coupee Parish (Now New Roads, La. about 30 miles up the Mississippi River from Baton Rouge), the baby having been born on 6 Mar 1764. Sponsors were Baptiste Fontenot and Marie Jeanne Brignac. This is historical evidence that at least three of the Jean Louis dit Colin descendants and their families were here at this time (Pierre, Baptiste and Joseph, husband of Marie Jeanne Brignac). The priest notes on the baptism record that these people were on their way to settle in Opelousas. Several other families from Mobile area had migrated with them to Louisiana to live among their countrymen rather than under English domination.
36. Page 40, Louisiana In the War of 1812, by Rowell A. Casey: "Gen. Flauyac, a member of the legislature at the time of the invasion, served as a volunteer at one of the guns on Line Jackson. His brigade (the 4th) did not reach New Orleans and was kept in the Attakapas with Col. Joshua Baker acting as the brigade commander. This staff was made up of officers and enlisted men from the three regiments comprising the 4th Brigade. Majors listed are Winfrey Locket and Neuville Declouet of the 14th Regiment, David Reece, and Agricole Fusilier of the 15th and Jacque Duprey of the 16th."
37. Sale of land Hardy Ellis to Patrick McAuley, LSAR: Opel 29 Oct 1787.
38. Book C, p. 109, Conveyance Book, St. Landry Parish, Sept 23, 1814.
39. Ozeme Carriere and the St. Landry Jayhawkers 1863-1865 by Carl A. Brasseaux, Attakapas Gazette, Vol. XIII, No. 4, Winter, 1978.
40. Chataignier History, by Sam Guillory, Postmaster, Chataignier, La. La Voix des Prairies, No. 3, Fall, 1980, Evangeline Geological and Historical Society.
41. Land sales from Henry Paul Fontenot to Oremond Fontenot, Don Louis Fontenot, Hypolite H. Fontenot, Manuel P. Manuel and Frances Ardoin, pp. 245-248, Conveyance Book C-2, 15 July 1874, St. Landry Parish Records, Opelousas, La.

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FOOTNOTES (continued)

42. The Vigilante Committees of the Attakapas by Alexandre Barde, edited and annotated by David C. Edmonds and Dennis A. Gibson, translated by Henrietta Guilbeau Rogers.
43. Yankee Autumn in Acadiana by David C. Edmonds. A Narrative of the Great Texas Overland Expedition through Southwestern Louisiana October - December 1863. Later referred to as Yankee Autumn with page number.
44. The Battle in the Bayou Country by Morris Raphael.
45. The Story of Louisiana, Vol. I, Edwin Adams Davis.
46. Succession #1097 of Rosalie McCauley, wife of Paul Fontenot, dated May 5, 1844.
47. Succession #4489 of Henry Paul Fontenot, dated January 23, 1884.
48. The Story of Louisiana, Vol. I, Edwin Adams Davis, Head of History Department, LSU.
49. Slavery in Lafayette, 1840-1865, by Robert Steckel, Attakapas Gazette, Vol. X, No. 2, Summer 1975, p. 103.
50. Opelousas Courier, Oct. 11, 1856.
51. Opelousas Courier, Nov. 8, 1856.
52. Catholic Churches of Southwestern Louisiana before 1900 by Father Donald A. Hebert.
53. Discontent in Confederate Louisiana by Ethel Taylor, Louisiana History, the Journal of the Louisiana Historical Society, Fall 1961, Vol. II, No. 4, p. 410.
54. Cabanocey, by Lillian C. Bourgeois, Census 1766, p. 164.
55. U. S. War Department, The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies, 128 parts in 70 vols. (Washington, D.C., 1860-1901), Series 1, Vol. 34, p. 966 (hereafter referred to as O.R. with volume and page number). Also, John D. Winters, The Civil War in Louisiana (Baton Rouge, 1963), p. 306. Governor Henry W. Allen reported that 8000 Confederate deserters and conscript evaders sought refuge behind the Jayhawker lines.
56. O.R. (55) above, Vol. 34, p. 965-966.

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FOOTNOTES (continued)

57. O.R. (55) above, Vol. 34, p. 964.
58. O.R. (55) above, Vol. 15, p. 394.
59. Arthur W. Bergeron, Jr., ed., *Prison Life at Camp Pratt, Louisiana History*, XIV, Fall, 1973, p. 387.
60. *Yankee Autumn* (43) above, pp. 69 and 71.
61. *Yankee Autumn* (43) above, p. 232.
62. *Yankee Autumn* (43) above, p. 399.
63. *Yankee Autumn* (43) above, p. 231.
64. Returns of Presidential Election, St. Landry Parish, La. *Opelousas Courier*, Nov. 13, 1860.

In the 1860 political election prairie Creoles showed substantial support for the Constitutional-Union candidate, John Bell, over Southern rights (or secessionist) candidate John Breckenridge. John Breckenridge was overwhelmingly defeated in many predominantly Creole precincts. The parish-wide vote was 962 to 905, Breckenridge winning, but showing strong Union sentiment. State-wide, Breckenridge received 12,502 votes, Bell 10,342, and Stephen A. Douglas 5,181; again, showing large union support. But the secessionists took control and Louisiana joined the Confederacy in 1861, the Civil War ensuing shortly thereafter.

65. *Yankee Autumn* (43) above, p. 71.
66. The *Opelousas Courier* printed a letter on November 12, 1864 from an anonymous Creole lady, describing the conditions on the prairies and the anxiety this created, hereafter quoted in part:

"For more than a year past, lawless men have been permitted to band themselves together and roam at will, insulting, chastising, robbing, burning houses, murdering the families of our soldiers; and in some instances, raping wives, daughters, and sisters."

"Such is the state of things, now that the citizens of the prairie districts dread the close of day, and retire to their sleepless beds at night with many forebodings of evil."
67. *Acadia Parish, A History to 1900*, by Marie Alice Fontenot, p. 208.

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FOOTNOTES (continued)

68. As I Remember, by Franklin Hildebrand, pp. 37 & 67.
69. Lake Charles History, Reprinted from Lake Charles Echo, September 14, 1888; also, reprint from Lake Charles American Press, April 29, 1956.
70. Mrs. Ruth Fontenot. See letter of Albert Tate, Jr., dated March 20, 1984 to Fontenot Research Project Contributors, wherein he quotes Ruth Fontenot.
71. Land donation from Jean Bertrand Pousson to his three married daughters, September 23, 1867, p. 620, Book U, Conveyances, St. Landry Parish.
72. Land sale from Jean Bertrand Pousson to Mayer Weil, August 9, 1872, p. 421, Book Z, No. 1, Conveyance Records, St. Landry Parish.
73. History of Hayes by Mrs. Tom Taylor, The Cameron Pilot, December 24, 1974. Also, Lake Charles American Press, August 9, 1987.
74. Obituary of Mrs. Mary Ann Hayes, wife of Thomas Hayes, Lake Charles Echo, October 18, 1889.
75. Southwest Louisiana Biographical and Historical by William Henry Perrin, published in 1891. On p. 164, Lacassine is listed as a small village in Calcasieu Parish, along with Iowa City, Chloe, Welsh, Jennings, etc.
76. Franklin Hildebrand's book titled, As I Remember quotes oral history on life of the Derouen family in Lacassine between 1853 and 1870 given by Mrs. Isaac Fontenot, who was granddaughter of Aurelian Derouen. She was the daughter of Odile Derouen, wife of Francois Arceneaux. Odile was born before the Civil War in 1857; therefore, the information she gave her daughter, Amanda, Mrs. Isaac Fontenot, was first-hand knowledge. Mrs. Joseph Derouen, the widowed mother and her seven sons and daughter, migrated overland by way of the Opelousas-Lake Charles Road from Petit Anse, near New Iberia, with their 50 slaves in 1853. They must have had quite a large farm operation in the Lacassine area during the late 1850s and 1860s. The family had the first sugar plantation so far west, and crops succeeded. They also grew cotton on a large scale, had large herds of cattle and many beehives. The beeswax mixed with tallow was used to make candles. The slaves would mould 400 tapers at a time from these ingredients. See As I Remember for more detail. However, note that either Mrs. Isaac Fontenot or the author of the book was confused about the relationship of Aurelian and Mrs. Joseph Derouen. The book erroneously states that Mrs.

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FOOTNOTES (continued)

76. Joseph Derouen was his daughter-in-law rather than his mother, and that Aurelian came from Paris, when he was actually one of several generations of Derouens born in Louisiana.
77. Lake Charles Daily Press, Aug 3, 1907. Article announcing accidental death of Dolse Derouen from lightning near Rice Station. Apparently, someone had traveled from north of Hayes where Dolse lived to Lacassine to report his death by phone to the sheriff's office in Lake Charles.
78. Lake Charles American Press, Oct. 1, 1933.
79. 1850 census of Calcasieu Parish, La.
80. The Guillorys of Louisiana, by Carolyn P. Ricke, p. 12, Vol. 5, November 16, La Voix des Prairies, January 1984.

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SIGNATURES OF CERTAIN FONTENOTS

EXHIBIT I

Henry P Fontano

HENRY PAUL FONTENOT
July 24, 1813 - Dec. 20, 1883

Paulin Fontenot

PAULIN FONTENOT
June 22, 1842 - Oct. 28, 1920

Henry Arnold Fontenot

HENRY ARNOLD FONTENOT
July 31, 1868 - Mar. 14, 1957

Arvin Fontenot

ARVIN FONTENOT
Sept. 18, 1898 - Oct. 18, 1964

C. Ridley Fontenot

CHARLES RIDLEY FONTENOT SR.
Aug. 12, 1919 -

EXHIBIT I

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Bruce Arcenoux

M

Markardine 461-2292

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